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Vol. 1

O.N. TOOMEY.

# PARENT and CHILD

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A SERIES OF

## ESSAYS AND LESSONS

FOR USE IN THE

Parents' Department of the Latter-day  
Saints Sunday Schools. Ap-  
propriate also for Home  
Reading



Published by the  
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## Introduction

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In publishing the following Essays and Lessons for use in the Parents' Classes of the Sunday schools of the Church, it is not the intention of the Deseret Sunday School Union Board to discontinue the method heretofore recommended, of having some member of the respective classes introduce each subject by presenting an original paper or giving a short talk as a basis for the subsequent discussion on such subject. But experience has shown that occasionally the member to whom the introduction has been assigned, is unable to be present, or is not prepared either with a paper or a talk, and under such circumstances, it was thought that these papers might be of service. Further, as many of our parents cannot be present at the classes each Sunday it is suggested that such could keep up with the work of studying the pages of this volume at home. The Board desires to give credit to Mr. Charles F. Sargent, from whose excellent work "Our Home," some of these articles have been adapted, and also give thanks to the following brethren and sisters who have assist-

## INTRODUCTORY

ed in writing papers for this collection: Elders David O. McKay, S. D. Bradford, Caleb E. Pye, Samuel G. Dye, John A. Cain, Jr., S. G. Gowans and H. R. Driggs; Sisters Joan W. Emmett, Myrtle Ballard, Matilda Peterson and Jeanette McKay Morrell.

In behalf of The Deseret Sunday School Union Board.

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## GENERAL CHILD DEVELOPMENT

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“Train up a child in the way he should go, and when he is old he will not depart therefrom.”

The child is in the midst of many forces every one of which leaves an enduring impression upon his character.

“Behold the child among his new-born blisses,  
A six years' darling of a pigmy size!

See, where 'mid work of his own hand he lies

Fretted by sallies of his mother's kisses,

With light upon him from his father's eyes!

See at his feet some little plant or chart,

Some fragment from his dream of human life,

Shaped by himself with newly-learned art;

A wedding or a festival, a mourning or a funeral;

And this hath now his heart,

And unto this he frames his song:

Then will he fit his tongue to dialogues of business, love, and strife;

But it will not be long

E're this be thrown aside,

And with new joy and pride

The little Actor cons another part;

Filling from time to time his “Humorous stage”

With all the persons down to palsied Age,  
That Life brings with her in her equipage ;  
As if his whole vocation  
Were endless imitation."

—Ode to Intimations of Immortality.

The child is a "bundle of possibilities" sent into this world to develop amidst the forces of life. He is full of instincts that must be guided in order that he may grow in after years into a well-developed character. If all forces acting upon child nature produced the same effect on all children, child culture would not be such a difficult problem; but the fact, is that each child's life is different from every other. Pheasants, though hatched and reared by a hen, show different characteristics from the little barnyard chickens: their wild ancestry manifests itself even amidst domestic environments: the little pheasants are influenced by forces that the tame mother hen knows nothing about: so it is with children. We wonder sometimes why the same parents, the same home surroundings, the same schooling and the same everything, will not make the same kind of boys and girls. And perhaps if every child in a family could have just the same influences in his life as every other child, there would not be so much difference in their dispositions. But since it is absolutely impossible for any two children, even in the same family, to have exactly the same environment and training, it is im-

possible to administer to every child just the same treatment and get the best development. The sego-lily thrives in sandy soil; the water-lily in moisture; the larkspur and the pink grow best in the meadow; but the sunflower becomes stately even in land that is hot and dry. If, now, we were given several different plants, all native to this country, and were asked how best to develop them, we should first need to know what are each plant's needs and the conditions under which it best flourishes. It is just so with our little child garden. We must apply to each one, severally as he needs, just such soil and sunshine as will best develop his character. There are three important influences, however, that may be mentioned in this paper, in a general way at least, that act directly upon the child development. They are:

(1) The Family, including Mother, father, brothers, and sisters; (2) Companions; and (3) Books.

Pestalozzi says, "Maternal love is the first agent in education; through it the child is led to love and trust his Creator and his Redeemer." If this mother-love were always directed in the right way, children would have better moral atmosphere in which to thrive; but this is not the case. So many and varied are the views mothers have regarding the training of children, and some of these views are so pernicious, that children unconsciously fall into untruthfulness and selfishness, lack polite-

ness and respect for others, and use language of the very worst kind.

The growing child is an active little piece of humanity. He has much nervous power, not to be repressed, but to be turned to good account. But very often instead of turning that restlessness to some profitable activity, the mother will say, "Don't do that," or "No, you must not have this," or scolds in some disagreeable manner that the child becomes discouraged with himself and everything about him. He is always scolded, seldom if ever commended, his good acts being taken as a matter of course. Now it is not the intention of mothers to rear their children with this lack of tenderness and of sympathy—they do not mean to be unjust and unkind—it is that they lack the power of perception—they do not know how. "Half the wealth of the world," says a great thinker, "is lost to most of us from the lack of power to perceive."

No doubt Tennyson is right, in saying, "The mother makes us most;" but the father's influence in child development must not be under-valued. The father's example is a mighty factor in character building. A father indifferent to education will never inspire his son with a love for education. An immoral father will not develop a love for morality in the heart of his son. The fact that indifferent parents have lovers of education in their family, or that immoral fathers have moral children, is no argument against the rule. These children are the

exceptions, and have received their love of the virtues not because of the examples of their parents, but because of some impetus received elsewhere—perhaps from the inspiring instructions of a noble teacher. The rule is as suggested in the old adage, “like father like child.” If parents would have moral children let them teach morality by moral living.

“Talk about mothers bearing the entire responsibility of rearing children,” writes Helena H. Thomas, “while fathers go scot free, it is an outrage! I admit that exemplary sons have been reared in the homes of men not worthy to be called father, but the faces of the mothers of such sons are usually an evidence that theirs has been a one-handed fight never intended for the “weaker vessel.”

“You smile at my earnestness, but I know beyond a doubt, that the father is wholly responsible for the difference between the sons of Mrs. Blank, who are breaking her heart and mine, who have never given me a heart-ache. Mr. Blank has too much self-respect to show his indifference to his wife in public, or before strangers, but those who are in the home long enough to see him unmask will bear me out in saying that he consults his own comfort regardless of the wishes of the one he promised to love and cherish. The indifferent, unappreciative husband early took the place of the ardent lover; so it was not strange that the sons readily

fell into their father's ways and treated their mother, with like indifference. Then, too, Mr. Blank has habits to which many society men are given. Consequently, when the anxious mother ventures to remonstrate with the sons who are fast going the downward road, she is met by a sarcastic 'We are only doing as father does;' can you expect your sons to be more faultless than your husband?

"Oh, I tell you my childless friend, that it is uphill work for a mother to 'train up a son in the way he should go' when the father is going in an opposite direction. When, however, a wife can point with pride to a husband who leads a blameless life and say, 'You are safe in following your father's example,' then motherhood is what God intended it should be when it was written, 'Her children rise up and call her blessed; her husband also, and he praiseth her.'"

The limitations of this paper prescribe that only a few pebbles may be gathered here and there on the shore of child development, while to continue the philosopher's comparison, the whole ocean lies before us unexplored." We must pass therefore the thousand and one ways in which children, as members of the family act as a character-building force upon one another. They add to the moral atmosphere of the home, and by "Moral atmosphere" is meant not what is done of set purpose by parents in their spasmodic attempts to teach true

living, but the sum total of all the little acts in the daily routine life of the family.

We sometimes overlook the potency of companionship as a formative force in building character. When we stop to think, however, of the many hours each day that our children spend with their playmates, and that almost every moment of those hours gives a new idea either good or bad, we begin to realize that in child growth the influence of playmates is second only to that of the home. There comes to my mind now as I am writing this, the stories told near the old chopping block, the new slang words learned when playing "Mumble Peg," and the impressions received from some unwholesome literature bound in a little pocket volume that a companion one day slipped into my hand with the injunction, "Don't let your Pa or Ma see it." I recall too, how a noble sentiment expressed by a schoolmate during a heart-to-heart talk, influenced me for good all through our school-days, and will remain with me for good through life. Oh! we cannot study too closely the companions of our boys and girls. If you answer, "Well, but they choose their own," then I reply: Let us give our children high ideals that they may appreciate good, and despise the low and vulgar.

Next to the power of companions in a boy's life come his books. "Many and many a time a good book read by a boy, has been the direct source of all his future success; has inspired him to attain

and to deserve eminence; has sent him on the paths of discovery; has been as a sheet anchor to all that was noblest in his character; has contributed the predominant element to the usefulness and happiness of his whole life.

“On the other hand,” continues the same author, “it is fatally possible for anyone—especially for any youth—to read himself to death, in a bad book in five minutes.” The evil pictures awakened in a boy’s mind by an impure book might prove to be poison to his soul all his life. “Can a man take fire in his bosom, and his clothes not be burned? Or can one walk barefoot upon hot coals, and his feet not be scorched?”

In conclusion then, he who would study the development of character in the child, must study the forces and influences that daily—nay hourly—act upon his growing nature. He must know that of all things the child’s greatest need is love, love in the the truest, purest sense of the word. Feigned love makes hypocrites. He must know too, that first impressions and early habits are the most important because they are the most enduring. He must know that when the childish heart is opened spontaneously, the barriers are down, and he can find entrance into the innermost recesses of the soul. He must know that the child’s sympathies can be attracted towards an object, person, or line of conduct much earlier than his reason can grasp any one of them. He should know that the

awakening of love goes before that of faith; that he who does not love, does not believe, that a child cannot be educated to a life of religion and faith without that love that knows no wavering.

Finally, he must realize the potency of the influence of companions, and books. From these sources and many others the little actor

“Fills from time to time his humorous stage  
With all the persons down to palsied age  
That Life brings with her in her equipage;  
As if his whole vocation  
Were endless imitation.”

Let fathers, mothers, brothers, sisters, companions and books set proper examples of true manhood and womanhood before him, and the child, imitating only the good, and getting only good from nature, will develop good character.

## COURTSHIP.

*The Eternal Relationship of Matrimony Should Be Preceded By  
Careful and Prayerful Consideration.*

---

In the life of every one there comes a time when a most important step must be taken and a momentous question decided—one fraught with the mightiest consequences for weal or woe. That question is courtship. It holds the destiny of human life and eternal happiness. An error here cannot be corrected.

It is the habit of some persons to speak lightly on this subject and to consider the greatest issue of life as a fit subject for mirth and idle jest. This is wrong.

It is true that the love-element will not bear to be reduced to the standard of a commercial transaction. It must have the liberty to spread its wings in the atmosphere of its own divine romance. We must not take away the poetry which is its vital breath, but there are certain phases of it that should be submitted to the tribunal of reason.

One of these phases consists in making a wise matrimonial selection. The best means of promoting such choice is to permit a young girl to have moderately free association with various young men of her own age and society. This gives her an op-

portunity of examining and contrasting various characters and dispositions, and enables her to gain experience in exercising her undoubted right of selection. Girls who have had brothers, and boys who have had sisters to associate with, seldom make great mistakes in selecting their life companions. Association with a wide circle of male friends gives a girl an opportunity to distinguish the false from the true. But such association should not degenerate into flirtation. That is a social vice, and not becoming to any sensible girl. But, on the other hand, there is nothing better for a young man than to associate as a friend with a pure-minded girl, and the benefit to the latter is equally great. When love begins in friendship it rarely makes a mistake; and love should never be contemplated between parties who cannot first be firm friends. The best girls, the best sweethearts, the best wives, and the best mothers are those who, during their youth, have enjoyed the association of good and honorable brothers, and who have freely, intimately, and innocently associated with various young male friends.

Besides, there is a natural law of sex-selection which will usually manifest itself under such association, and which may be studied with the most satisfactory results. Love's preferences are not unreasonable. The tall, spare, dark-eyed young man does not single out the plump, blonde, blue-eyed maiden without a cause. The rosy-cheeked brunette, with face and shoulders shaped like her fa-

ther's, does not toss her raven locks invitingly to the blue-eyed, fair-skinned, and sanguine young man from any mere whim of lawless caprice. The hand that guides the stars is not more unswerving than the law of preferences in sex. Nor is this law hidden and inscrutable. It lies upon the surface and may be easily discovered and formulated.

Just in so far as one departs from symmetry in his own physical or mental make-up, this law causes him to prefer, in the other sex, those opposite peculiarities which will counterbalance his own, and which, when blended and subjected to the law of heredity, will tend to the lost symmetry. Each sex desires in the other the complement of its own eccentricities.

There is a limit, however, to the degree of difference that is permissible. It should never be so great that each cannot sympathize with the other, and take an interest in those things which interest the other. The woman who is unusually refined will naturally be attracted by a man not over refined, but somewhat rough, and she will often be proud of his deep voice and uncombed hair. Yet coarseness and vulgarity she cannot sympathize with, and should never seek that degree of difference. One who is musical need not select one who cannot distinguish one tune from another; but the one should be sufficiently endowed, at least, to appreciate the superiority of the other.

It is not so necessary that there should be a

diversity in respect to talent, as in respect to character and disposition. The talents, tastes, and proficiencies may with great advantage be in the same general line in both parties; but physical peculiarities and eccentricities of disposition should be conscientiously submitted to the law of reason and of preference.

But a right matrimonial selection is not all that is necessary. The preservation of love is the finest of the fine arts. To win a heart is within the capacity of most, but to keep it lies within the power of few. Love cannot live unless its physical phase is in right subjection to its spiritual. Spiritual and physical love can live together only on one changeless and eternal condition, and that condition is the supremacy of the spiritual over the physical. When this condition is reversed the spiritual phase soon dies altogether, and at last even the physical itself; and two hearts that once beat together are severed past reuniting. For this reason all matrimonial selections should be accompanied by a strong assurance that the preservation of love is not only reasonably certain, but almost inevitable. Without such inward assurance courtship should never be encouraged nor prolonged.

"No true woman wants a husband whom she cannot reverence, and to whom she cannot look up. And though this may involve obedience in some things, yet the common sense of men and women everywhere recognizes this as an order of nature,

and hence the order ordained of God. It certainly is the teaching of God's Word. Every woman, in accepting a husband, should be very careful not to accept one whose character is such that she cannot lovingly reverence him for what he is in himself, as well as for the position which he will hold as her husband."—Cross.

If any young people think they have found fit companions for life, they should immediately ascertain how those persons treat their parents, brothers and sisters. As they treat them so they will probably treat you after the honeymoon is over.

## RESPONSIBILITIES OF MOTHERHOOD.

*The Child Reflects the Virtues and Shortcomings of Its Mother.*

---

In a recent issue of "Truth," Mrs. S. E. T., among other remarks, makes the following very sensible observations:

"I feel like copying a few quotations from that wisest of books, the Bible. Those quotations are set forth in terms of great approbation. 'A wife looketh well to the ways of her household, and eateth not of the bread of idleness.' 'She openeth her mouth with words of wisdom, and in her tongue is the law of kindness, her children rise up and call her blessed, her husband also, and he praiseth her.' A wife's and mother's life is made up of little cares, little duties and little pleasures, but when added up together make a grand sum total of happiness. A good wife and mother is not expected to do any grand works outside her own home. Her province lies in gentleness, in contented housewifery and management of her children (not in a feverish, restless hustle to do as men do); these are women's rights, her heritage, which go to make her crown of glory."

These thoughts, so tersely and beautifully ex-

pressed, undoubtedly contain the sum and substance of all that we admire most in our mothers.

Different accomplishments in other women may please our fancy, or attract our attention, but the qualities that distinguish Mother above all the rest of her sex is her devotion to Home and Family. It is in this sphere that she serves the world the best. The woman upon the lecture platform, the professional woman, and the society woman are each surrendering an important part of their time and energy for the service of others, but in the very nature of things they are compelled to neglect, in a corresponding degree, the very beings whose proper life-development has been entrusted to them as a special and specific mission.

No woman will deny that acceptance of motherhood carries with it acceptance of supreme responsibility; and acceptance of responsibility implies undivided attention and devotion to the thing for which we are responsible. The mother who fails to give her first allegiance and her greatest preference to the calls of Home and Family, fails to appreciate her duty and the responsibility she has accepted. History has demonstrated this fact. The great mothers of the world have not been public women, but women who have distinguished themselves as the true and gentle teachers of their own children. The mothers who gave to the world a Caesar, a Luther, a Napoleon, a Washington, and a Joseph Smith, were unknown to the contempo-

rary public, but shone in the reflected glory of the results of strong characters and strong bodies, caused by unostentatious devotion to their children, patient and cheerful disposition, and the living of a pure and exemplary life.

True, these results were not, and never will be, accomplished without some sacrifice and surrender of self upon the part of the mother. The proper development of the child in every particular depends almost exclusively upon her. Her duties are absolutely personal and individual, and cannot be proxied nor hired out. The child thrives only in the personal contact with its mother. It has been well said that to every mother the Creator has written the command that "This child is bound to you as to no other earthly being. It shall never for very long be absent from your side. You shall hold it continually close to your own heart, and know by personal contact whether it is hot or cold, sick or well, tidy or neglected. You shall find that all your food and drink, your watching and sleeping, your doing and resting, are reflected for good or ill in the life of your child, and make care and thought for it the prime law of your being."

But the mother's responsibility does not cease with the physical welfare of her child; the same care is needed in the highest ranges of its being. It is not true that "those first years are merely animal." To one who watches the unfolding of these buds of humanity with any discernment, those first

years are the most important. Then refinement, gentleness, generosity, and all the sweetest graces of character can be taught as never after. Then obedience is learned, if it is ever learned. And if it is not, the character is never fit to command. The possibility of spoiling the child at that period is great. All delicacy, to enter the fiber of the being, must be learned then. What is learned afterwards can only be put on the outside. The foundation of the mother's future ascendancy must be laid then.

Of course the intense mother-devotion needs occasionally to be leavened and shaped to true proportions by due interest in other things. For the child's sake, the mother must sometimes leave him. To care for him rightly, she must care for something else. To train her child to the noblest life, the mother must set the example, and must have sympathy with every great work for human kind, and with every grand truth given to us from above, so that thereby the child's soul may be expanded to reach them all. But the amount of other work which she should do should be largely determined by what she must do for her child. Duty to her child, if not the widest, is the nearest duty. She will do no other work well by stepping over that. We have no confidence in the philanthropic work of a mother if she neglects her home for it. We distrust both her judgment and her emotions. There is something out of tune in her nature. She is not a safe guide to follow. But, nevertheless,

mothers should not wholly exclude the outside world from their lives. They should be interested in Church work, in philanthropy, in learning, and in all good and lovable things; so that the boy and girl, following the parental example, may become a good missionary or other Church worker, a scholar and a lover of nature and humankind. It is only when you leave your child neglected, misguided or unguided at home for the sake of a public meeting, that you sacrifice a strong and enduring influence over one for a slight and transient influence over many. This is too great a sacrifice, and wholly unnecessary, when contrasted with the incalculable loss sustained by yourself and your family. With every mother the relation of motherhood should be the controlling one, and in all doubtful cases mother-duty should have the benefit of the doubt.

Mr. James C. Fernald, in his essay on "True Motherhood," relates a story of a soul that was called to take its mission here on earth, and when departing another soul came to the Father, and said:

"Let me mould this young soul from the beginning. Let my influence be the first that shall touch it. Let my voice be the first music it awakes to, my face, with loving smile, the fairest vision of its early consciousness. Let me have charge of its bodily life, controlling food and raiment, action and repose, that every cell of muscle and nerve may be

fine and firm, and the blood that throbs in its veins pure as the snow on Alpine height. Let me control its earliest thinking, and dictate its first spoken words. Let me be with it day and night, to know its longings, aspirings, outreachings, its strength and its weakness, its loves and hates, its hopes and fears. Let me be able so to watch and study this little one as to know it better than it knows itself—to be able to interpret to itself its own blind longings, anticipate its wants, needs and trials. Let me be able to do for it so many loving kindnesses as to win the little one into a matchless love for me. If I cannot go with it everywhere, as time goes on, let me have a shrine where it may always find me, and learn to come to me with every care and need, perplexity and sorrow, ambition and hope, and find none so slight as to be beneath my care, none so great as to be beyond my range of thought and sympathy and my wisdom of counsel. Let me have this power through all the young years, and so weave a spiritual bond that shall reach across all distance and through all time, and through all eternity, so that neither triumph nor defeat, joy nor grief, nor death itself can sunder it. In short, give to me a mother's trust and power, and let my home be its shrine and altar."

The mission here asked for is granted to every mother, and if she lives up to the ideals expressed by this soul, she not only discharges her full responsibility of motherhood, but in all probability

she will give to the world a valuable man or woman, and return to the Father a soul saved and fitted for eternal association with Gods and angels in the realms of glory.

## BEAUTIES OF MOTHERHOOD.

---

Motherhood is the ideal state of woman. She who has never known the joy of clasping to her bosom her own child has missed the sweetest experience this life can give; and she who has never had a desire for such an experience has a nature perverted from the original which the Creator implanted in the soul of woman.

Throughout all nature the strength of the maternal instinct is seen, but in the human family it is manifest from childhood. Almost from babyhood, a little girl is a tiny mother. Hours and hours of her life she spends in caressing her doll and attending to its imaginary wants. Real babies, too, fill her with love at sight of them, and when trusted to her care find a patient and gentle nurse. If this disposition does not increase as she grows older some unnatural influence is the cause.

In the activities of the world it is the sad fate of many noble women to be deprived of motherhood. They may fill other careers, and fill them nobly and well. But deep down in their hearts there is a feeling of emptiness, a yearning for the joys of the career for which God intended them. They themselves are not responsible for failing to fulfill the mission of true womanhood. They are

the creatures of circumstances over which they have no control. In their hard lot they deserve the sympathy of all true mothers.

Other women, at least ostensibly, do not desire maternity, however noble that career. The life of the mother, they pretend, is too obscure and her tasks too commonplace for them. They would be artists or poets and fill the world with admiration for their skill, or they would be eloquent lecturers to champion great movements for the betterment of humanity. They do not seem to see that the woman who rears a family to fill positions of usefulness is doing more for God, for humanity, and for her own happiness than the one who wins fame in art or literature or helps on a hundred worthy enterprises. How beautiful is that picture of George Washington with his aged mother leaning upon his arm! Happy mother! She probably never scored a single triumph in a public gathering, but she gave to the world one of its great heroic characters.

How great is the work of her who shapes the destiny of an immortal soul! A poet says:

“A nation’s fate hangs on the babe in yon wee  
mantle curled,

And the hand that rocks the cradle is the one  
that rules the world.”

To the mothers of great men is largely due their characters and their great achievements, and to their mothers they give credit. One says, “All that I am, all that I hope to be, I owe to my angel

mother, blessings on her memory." To the mother must much credit be given for the quality of body and mind and soul. Her impressions made in infancy and childhood are lasting, are eternal. The nations of the past have honored motherhood. Among the Hebrews from Father Abraham down, a woman's greatest reproach was barrenness, her highest honor and joy was motherhood. Among the early Romans Cornelia may be taken as a type. As a widow she refused many offers of marriage that she might devote her entire time to the training of her two boys. When a friend was showing her some costly jewels, Cornelia called in her boys saying, "These are my jewels."

True motherhood most nearly realizes the ideal of unselfishness, love, and charity manifested in the Savior. Nowhere else do these attributes develop as in the heart of the true mother.

Her life is a continual story of self-sacrifice. Love is the guiding star of her life. It gives her strength to bear trials and adversity. In the mother we see illustrated real charity, long suffering, and forgiveness. Though the whole world turn away from you there is always left one true friend—mother. Some one has said: "God could not be with us always; so he has given us mothers."

Though the cares and responsibilities of motherhood are many, there is full recompense in the love which little children so freely give. Little arms about mother's neck at night fully repay for a

long day of physical toil. All through babyhood the gradual development is a never ceasing delight. Every mother's child is the most wonderful in the world. Through the school days and the many events of youth we live again in our children. Though trials may come, to look into the faces of one's own children gives strength to battle with adversity. Their companionship and love lighten the burdens of life.

After all, the real beauty of motherhood can not be described. It can only be understood by those who have known that wonderful instinct—mother love. No pen has ever fully described it. It is the earthly substitute for divine love, and, like virtue, its reward is in itself.

## FATHERHOOD.

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This paper is not intended to be an essay on the subject of Fatherhood in its entirety; far from it, the theme is so broad and extensive that it is impossible to treat of it in any one paper. Volumes might be written, and then the subject would not be exhausted. This essay will simply be a brief talk on a few of the obligations that rest upon fathers.

The following thought is preserved in one of our "Mormon" publications: "As man now is, God once was; as God now is, man may become." The subject of fatherhood viewed from this standpoint, as also from the standpoint of the eternity of the marriage covenant, as believed in by the Latter-day Saints, is boundless, and poor man in his mortality cannot grasp its full meaning.

In the Latter-day Saints' hymn book there is a hymn that commences like this:

"A Saint, and is the title mine,  
Or have I but the name?"

To develop a thought we will change this a little and make it read thus:

"A Father! Is the title mine?  
Or have I but the name?"

Now, father, think of that for a moment, and lest we have not got the full import of the latter ren-

dition stamped upon our souls, let us repeat it again slowly and deliberately and weigh every word as they pass through our minds.

“A Father! Is the title mine?  
Or have I but the name?”

When you have repeated it, answer the questions in your own minds. If you can do so in the affirmative, how great your joy. Should your answer be a negative one, stop, and from this very moment work to develop in your soul that divine attribute, Fatherhood.

In this world of ours there are thousands, yes hundreds of thousands of so-called fathers who seem to say by their actions, and actions sometimes speak louder than words, “I am the paternal partner in a copartnership to bring mortals into the world.” And further, every look and every act of theirs seems to express the thought, “Here my duty begins, here my responsibility ends.” If the baby after birth is trained and educated at all, the maternal side of the copartnership has to do it; the child grows up like a weed, so far as the father is concerned, trusting to a mother’s love, providential environment and a merciful God to see it through life. It never knows a father’s care, however, it is not guided by its father’s counsel. In fact, it owes nothing to its father except a mere existence. Is there one such father in all Zion? If there is, there is one too many.

Several years ago in a quaint New England town there resided an aged man and his equally aged wife. They (she) had reared quite a family, who having grown to manhood and womanhood, had left the parental roof. The care and training of these children had been left entirely to the mother. In the meantime the father pursued the even tenor of his way, not seeming to understand that his boys and girls were gradually but surely drifting away from him. One or two of the children led a fairly good life and kept in touch with the old folk; the majority, however, had not, but wandered away from home. At first these wrote to the mother but finally this ceased and nothing was heard from the boys and girls except by accident, and then often the news was of a very unsatisfactory character. The home in which the old couple lived was one of the old-fashioned sort, with a fireplace, and at dusk the old man would light a fire in the grate. For hours at a time the aged couple would sit before the fire going over in their minds the events of the past. One night the couple were sitting before the fire, as usual, watching the coals burn low, their minds being occupied with the usual reveries; each knew the other's thoughts, but they dared not express themselves. Memories of the past flitted before the father's mind. He saw his fair-haired boy of four years and his equally beautiful girl of six. He saw them grow to manhood and womanhood. He saw them leave the parental

roof and wander away no one knew where, and how his poor old heart yearned to embrace them once more. The fire grew lower, and as the burnt out coals rattled in the grate, the old man could stand the strain no longer, but burst out in tears and exclaimed through his sobs, "Where are my children tonight?" But the agony was not yet over, for as the last flame left the dying coals, the mother also burst into tears and sobbed as though her heart would break. This man had not only been untrue to himself by missing his opportunities to do good to his own flesh and blood, but he had by his neglect contributed to their downfall. He had moreover added greatly to his devoted wife's cares and anxiety. What must be the anguish of one who feels in the late years of his life that he, and he alone, is responsible for the condition of his wayward children? Are there any other fathers now doing as this one had done? If there are, stop, my brethren, and retrace your steps if possible. Read Doc. and Cov., Sec. 69: 25-28.

In every community there are at least three classes or grades of fathers. First, the one who is just commencing in life and whose children are yet of tender years. Second, the father whose boys and girls are up in their teens and who, in the very nature of things, will soon be starting in life for themselves. Third, the father whose work is done, whose children have all left the old home, no

one remaining but himself and his devoted wife. To the latter let us say, Scan your life's work with your children. Do you feel satisfied? If so, your reward will be sure and glorious. Now that your hair is grey and you have grown old in the service of your Master, give the younger fathers of your community the value of your experience. Your body may not be fit for hard work, but your experience as a father is invaluable. Give the fathers who are still struggling with the problems you have overcome, the benefit of your experience. You owe this to the community in which you live. To the father whose boys and girls are young men and women, let us say, Scan your work with your children. Are you satisfied with it? If not, then a reformation is in order and work, work till the reformation is complete. To the young father who is just starting out with life's work, let us admonish you to be careful with the jewels God has intrusted to your care. Don't lose them. Go to the bedroom of your children some night and as you look into their pure, innocent faces, put your hand on the one you are willing shall become the black sheep. You will not be able to do it. Then see to it, as you journey through life, that none of them shall be lost through any fault of yours. Cultivate the divine spark of fatherhood that is within you, and it will grow, and you will be fitted to overcome the obstacles you must surely meet.

"What can I do to have the proper influence

over my children?" How often one hears such an expression as that from the lips of perplexed fathers. The late Dr. Maeser used to say, "Treat all your children alike by treating each one different." This is somewhat paradoxical, and yet what a world of meaning is in these words.

The writer was acquainted some years ago with a very good man who treated all his children alike, so much so that he applied the same rule to each and every case. This good man had two sons, one was fond of his books and studies, the other was not. The father used to remark that one boy he had to whip to his books, while he had to whip the other boy away from them. The good man was not successful in either case. His universal rule would not work. The boy who loved his books became a professor, in spite of the rod, while the boy who did not love his books died practically a dunce. In passing, let us say there is another lesson to be derived from this story besides the one intended; it is this: using force on a determined child to obtain his obedience is questionable. Reason and persuasion are much better. If you have to use force, let it be a last resort. But to resume. Fathers, have you a child that is open, frank and free, whose innocent soul is ever on the surface? Have you a child who is reserved and reticent, one who is hard to understand? Have you a child that is so stubborn that it almost amounts to rebellion? If you have three such children, either boys or girls, don't try

to train them by the same rigid rule. If you do, you will fail. Have you a child who loves religion and another that detests the very sight of a church? If so, to the first, perhaps, all you will need to say is: "My son, it is meeting time," and you will find him in church. If you ever succeed in getting the other into church you will have to use persuasion coupled with the art of the diplomat. So fathers, if you want to keep your children around you and train them successfully, study their natures and temperaments, and then "treat all alike by treating each one different." In this connection, one of the most important things for a father to do is to try to view those things which affect the child and in which he is interested, from the child's viewpoint. Where fathers can do this successfully the battle of training their offspring is more than half won.

Someone has said, "Spare the rod and spoil the child." As to the merits of this idea we shall not contend, but we do urge that it is sane policy for fathers to withhold the rod until they give the young culprit(?) a chance to explain, and then look at the merits of the case calmly and dispassionately before proceeding to inflict punishment. If this is done many rods will become useless (by the process of dry rot) instead of being worn out upon the backs of the children, thereby causing an estrangement between the child and its father that time will not efface. Again, where a child transgresses and

is repentant, believe in him. Don't doubt him, don't whip him, because it has become a fashion for you to do so; such conduct is simply senseless. And, further, we think you will agree with the writer when we say that we believe the constant and illadvised application of the rod is not productive of affection between the child and its parents.

Some time ago we were reading a story which ran thus: A father and mother, who, by the way, were very estimable people, had an only son, a little chap about six years old. The father was quite set in his ideas as to the proper way to bring up a child and rather severe in punishing any infringement of the rules laid down for the guidance of his son. The boy did not take kindly to the treatment given him and when caught in a wrong would resort to telling falsehoods to escape chastisement. This trait developing in the child's character caused the parents considerable alarm. Still the rod was applied and the untruths continued. One day the boy, the father being away from home at the time, committed some breach of the home rules and, as usual, his first thought was to lie himself free from the impending punishment. His mother, however, saw him commit the act and calling him to her gave him some good sound advice, among the rest requesting him to go to his father, when he returned, and tell him the whole truth. The boy promised, but looked forward to his father's return with fear and trembling. At

length the father arrived home and taking a seat called the child to him. The boy approached, and placing his hands on his father's knee told of the offense in a straight-forward manner, asked forgiveness, and promised never to do the like again. The father clasped the child to his breast, and as tears came to his eyes forgave him. That day the father and the son learned a lesson. The former that it is better to pardon and be slow to anger than otherwise, the latter that truth is of more value than falsehood; and both the father and son were nearer to each other in their feeling than they had ever been before. Now, how unreasonable it would have been in that father to have applied the rod, because it had been the fashion to do so. Still many fathers do just that sort of thing, notwithstanding the child is repentant and desires to be forgiven and do right, he gets a "licking" anyhow, seemingly for no other reason than that custom must be adhered to, unless it be that the father "wants to keep his hand in." Whenever mistakes of this character are committed they are hard to make right; therefore fathers, be slow to anger and quick to forgive, and be sure you try the case before you inflict punishment.

The making of promises to your children is something that needs great care. Never promise a child anything unless you are sure you can fulfill your promise. Nothing, perhaps, will cause a child to lose faith so quickly in its parent as broken

promises. Don't promise even a whipping unless you intend to give it. Should you promise punishment and you find it unnecessary, or perhaps find it expedient to change your plans, tell your child and explain to him the whys and wherefores of the change; and so with every other promise you have to break. By so doing the child will learn to know you as a man of your word and have respect for you as such. Always be fair and just in the treatment of your children. Don't have any pets unless it may be the "baby." In raising a large family some of your children will cling closer to you than the others, and your heart will go out to them. Because this is so, don't make the situation worse by showing you prefer one child to another. Many is the family that has been utterly scattered in this manner. Therefore be wise and impartial.

We sometimes hear this statement: "How that boy (or girl) tries me. I wish he (or she) were out of my sight." Now, fathers, never send your children, boy or girl, away from home. Bear with them, and when they try you "be to their faults a little blind" and bear with them still. We are anxious, of course, to make first-class men and women out of all of our children. If we cannot, and perhaps we won't, then let us make second-class men and women out of some of them, or even third class. In any event let us make something out of each, and don't let us be discouraged because we cannot make

the very best out of all of them. Let us labor to do with each one the best we can, and whatever else we may do, never turn them adrift.

An error that many fathers fall into is a lack of appreciation of the talents their children possess. This error sometimes causes the boys and girls to feel that they themselves are not appreciated, hence the first good chance to leave home that presents itself is accepted. Now, we take it to be the absolute duty of every father to assist each of his children in cultivating the talents inherent in them. One may have a taste for vocal music, another for books, another for some musical instrument, another would like to become an artist and paint pictures, etc. Within reasonable bounds these tastes should be gratified and it is the father's place to point out the way. When this is done, not only is the individual taste of the child gratified and the home and neighborhood benefited, but the conviction grows in the child's mind that "Father has an interest in me."

While we plead for the cultivation of the talents of the children, we also say, fathers, don't be carried off your feet by any ideas of sickly sentiment. Let wisdom and good judgment prevail in all these matters. When you cultivate your children's abilities do it with the view of keeping them around you. It is better that a boy or girl having a good voice should cultivate it for home use than to wander away from home with their cultivated

ability, sell it for gain and perhaps lose the faith of their fathers. Further, if your means are such that you can afford to be lavish in your expenditures in the cultivation of your children's taste, well and good. Even then reasonable economy should be studied, because, the day may come when adverse circumstances may overtake you and your son, whom you have reared in comparative ease, and on whom you have spent so much money, that he might be accomplished, may find himself at the business end of a pick and shovel. While such labor is perfectly honorable and praiseworthy, still, it has not been noted for exorbitant financial returns and your son may find it hard to "get along." So economy should govern your actions though your means may be ample. If, however, your circumstances are such that you cannot afford to be lavish, but your income is of such a character that you are continually asking yourself, "What can I get along with," instead of "How much can I buy," it is well under these circumstances to pause and let your children know that you cannot do all that you would like to do for them. A little self-help is a good thing under some circumstances, and this is one of them.

We have heard of fathers yielding to pressure and mortgaging their homes to cultivate their daughter's voice, and the only use the trained voice was put to was to sing lullabies to her children. Fathers have gone into debt to buy a horse and

buggy for their sons to go and see their sweet-hearts with. Such actions are wrong. They are not in keeping with the spirit of good fatherhood, and they are a positive injury to the children.

Fathers, never permit yourselves to become "High chief executioner" in the family. How many excellent wives and mothers do we hear say, "Just wait till your father comes home, he will thrash you good," or "I will have father straighten you out when he comes home." Instead of the mother being partly the executioner of the household laws, she leaves the unpleasant task to the father entirely. Where this condition of affairs exists and the father permits himself to become the sole inflictor of severe punishment, it is not long before the children look upon him as a sort of a tyrant, whose home-coming is to be feared, whose presence is to be shunned. Fathers, don't permit yourselves to drift into such an unenviable position. At times you may find yourselves between two fires, your wife on the one hand asking you to inflict punishment that your soul feels is unjust, your child on the other hand pleading for mercy. At such times the spirit of fatherhood that you possess will be brought to the test. Don't make a mistake, sustain the authority of your wife, be just to your child; you can do this. There are many times in every father's life when "silence is golden"; this is one of them. Be wise and give your advice and counsel "after the clouds roll by."

These are some of the requirements every father should live up to if he would be successful. Be the head of the family "as Christ is the head of the Church." Win and keep the love and respect of your children. Be not only the president of your household, but also the close associate and confidant of its several members. In all your administrations and intercourse with your children try to look at things from their viewpoint and then be impartial and fair. Let love be the main-spring that prompts your every act for the benefit of those whom God has given you. Cultivate faith day by day and in all your perplexities and troubles in trying to work out your mission as a father "don't forget to pray."

## RELIGIOUS TRAINING IN THE HOME.

*The Greatest Need of Every Child is Proper Religious Training.*

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The home should be more than a place in which to eat and sleep; it should also be a developer of the religious character of our children. But in this, as in many other educational respects, we are too apt to doubt our personal responsibility, to entrust it to others, and thus permit proxy training. We send our children to Sunday school and to church meetings; we contribute toward the support of both, and then think that we have discharged our parental duty in giving to our children a foundation upon which they may build a love and a knowledge of the truth of the Gospel of Christ. As a matter of fact we have done nothing of the kind. Of course, abstractly speaking, we have done something toward accomplishing the purpose for which children were entrusted to us, but we have by no means discharged our whole duty in this regard. Indeed, under some circumstances the sending of children to Sunday school and Church may do them a positive wrong. If by our manner of sending them, or if by our words and acts we have unconsciously impressed upon the child the idea that the worship of God should be performed away from home, and not have an equally important place in the home,

then we have done much toward establishing in the heart of the child a feeling that religion is a hypocrisy, which is satisfied with an outward showing, and that in some mysterious way religion is good and beneficial for the child, while not particularly necessary for the adult.

Nor can a child be particularly impressed with its Church or Sunday school lessons if it finds them contradicted in the home life. It is of no use to teach a child in Sunday school that the Lord commands us to keep the Sabbath day holy, if such child remembers that at the very time that it receives this divine instruction away from the home, its father is engaged in hoeing the garden, or its mother is perspiring in the kitchen over the Sunday dinner. Under such circumstances the ordinary child will first question the reason for this inconsistency between teachings it has received away from home, and the practice it observes in the home, and if the answer is not satisfactory to its soul, it will next doubt the truthfulness of either the teacher or the parent; and with its natural leaning toward the latter, it will most likely adopt the parents' practical interpretation of right and duty, and disregard the theoretical ideas expressed by either its teacher or its parent. And finally it will step by step build up for itself a code of conduct which is limited only by its own wishes and desires; and before the parent has fully awakened to a realization of the wrong he has done to the child, the latter

will have passed beyond his control into doubt, apostasy, and infidelity.

Religious training in the home means more than mere religious home preaching. It means the acting out within the walls of the home of every precept that the parent professes to believe in, or that the child learns in religious institutions away from home. We cannot put out, to be done by others, our family religious training, as we do our family washing or our family sewing. Religious training, to be really effective, must begin and end at home. God has placed the parent here on earth (and no other person) as His representative in the training of the child. In so far as the parent omits or in any degree fails in performing this sacred mission, he sins not only toward his child, but also toward his God, who has trusted him. This mission continues from the time the child is born until it is old and mature enough to come into a conscious personal knowledge of its duty toward itself and toward its God.

The home is the primary school of the Kingdom of God. In it the parents are the head teachers, and the children the pupils. In that school the Scriptures and parental example are the text books, from which the lessons of life and eternity must be taught. It is no excuse for the parent to plead incompetency or want of time. God placed the parent in the position of teacher and it is the duty of the parent to qualify himself or herself for such

position. The excuse that we have no time has both the vice of being untrue and of being our own fault. Remember that it lies within the power of God so to punish our falsehood and neglect that at any moment we may be compelled to neglect the work we apparently love better than the soul of our child, or our child may be taken away from us, and its divine instruction entrusted to other and more worthy teachers in the eternal world. All parents should be willing to take as much practical interest in the welfare of their children as they do in cultivating a wheat field, in attending a water meeting, or in securing a dividend from their business investments. If all children should only receive that much attention from their parents in their home religious training, many victories would be gained in saving children's souls, when now they are drifting helpless and unhelped into the whirlpools of worldly temptations.

In many a home not even a word of prayer is heard. Children may retire to rest at night without a thought of gratitude to their Heavenly Father for their preservation and other blessings; children may arise in the morning without ever hearing a supplication to an All-Powerful Creator of all things to aid them in their ambitious; or they may sit down to a meal without a thought of gratitude entering their heart. No wonder the poet exclaimed:

“Pity children compelled to say,  
We never heard our parents pray.  
Should they from paths of virtue stray,  
’Twould be awful, awful, awful!”

But while such children are doubtless entitled to our pity and sympathy, yet how much more pitiful is the condition of the parent responsible for such a state.

In some homes, again, the religious training of children is marred by the self-righteousness and egotism of the parents. In homes where no one, save the father, is considered worthy of addressing the Throne of God, or where the morning song and the evening benediction is nothing but a tirade of the sinfulness of the members of the family, and a hypocritical exhortation to become like unto the head of the household, the child is apt to beget a nausea for everything religious; and to him the home will soon become rather a pest house of selfishness than an asylum of confidence and love and a place where it ought to find strength to withstand temptations, and encouragement to increase in good works.

Every member of the household is part and parcel of the family, and as such should not only be encouraged, but should be required to take his share in the mutual home training. The youngest child that can say the Lord’s Prayer is as acceptable in the sight of God as the mouthpiece of the family,

as is the father with his more earnest and practical prayer. Both are proper in their turn, and each should have his turn. No child should be permitted to retire, unless it is known to the parent that such child has poured out his soul to God or intends to do so. In homes where such practices prevail, there will be given greater strength to even the wayward child, because when the child has once thoroughly learned to confide to his Maker the troubles of his childish heart, the grown man will go to that same source of strength and consolation in the hour of need and distress, and when the occasion arises he will turn to the Lord whether he be in the woods, a deserter from home, or if he be helpless among strangers.

Many mothers also believe in some kind of evening confessional, where the child may come to its mother and relate its daily mistakes without fear of punishment, or other than loving reproof; and where it may recount its good acts, its little sorrows and its little joys, with the knowledge that it will receive the benefit of a sympathizing heart, that can share its joys and alleviate its sorrows. Doubtless great benefit results to the child where it is thus encouraged to review its daily doings, and confidently lay at its mother's feet both right and wrong, feeling assured that the wisdom of the mother will turn the events of its little life into interesting commendations and helpful suggestions.

Then again the daily reading of the Bible, Book

of Mormon, Doctrine and Covenants, and other religious writings should constitute an important part of the simple family worship of every home. There is a natural freedom in the home which induces the asking of questions concerning that which has been read, which in turn gives opportunity for frequent, proper discussion upon religious subjects and enables the parent to apply to the children's lives the truths that have been read or discussed. One thing, however, should be remembered in discussing religious or other subjects in the home, and in answering all questions asked by children, and that is, that under no circumstances must a parent wilfully mislead a child upon a material inquiry made by it. It is neither humiliating nor disadvantageous to a parent to admit to his child that he does not know; but if the parent undertakes to answer the question in any other way, he must so answer it that the child not only understands the answer, but that he shall thereafter not be compelled to lose confidence in the truthfulness of his parent. As an illustration, it is not necessary to explain to a young child the methods of reproduction. It is as easy and more truthful to say that the new-born child came from God and was probably accompanied by an angel, than to say that either Doctor Jones brought it in his bag, or that a stork delivered it at the door. So likewise it is not necessary to take away from the child the pleasant illusion that Santa Claus is the author of the Christmas tree and its joy-giving

gifts, because Santa Claus is only another name for the father or other person or persons responsible for the presence of the tree and gift; but you need not state that the quite apparently impossible miracle has been performed of dragging this splendid-looking tree through a sooty and dirty chimney.

The purpose of all religious home training is, of course, to aid the child in the development of his character toward truth, belief in and dependence upon God, the spending of a righteous life here upon earth, and his eternal salvation in the life to come. And in carrying out this purpose, the parent must not thwart the end by using improper means. Proxy training may produce any or all of the desired results in certain exceptional characters, but for the multitude of mankind it requires personal home religious training before they can become successful; and upon parents, and upon them primarily and alone, rests the responsibility of supplying that training.

## CLOTHING.

*Health and Comfort Should Be the Main Considerations in Dressing Children.*

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In wearing clothing we have a two-fold purpose. One to give protection and comfort to the body, and the other to give it a neat and attractive appearance. Both are essential, and neither purpose should be permitted to trespass upon the other. Indeed, in so far as either purpose becomes conspicuously prominent in any individual, so far civilized society considers such individual a dude, a miser, or a crank. The more these dual purposes of wearing clothing are made to blend in the appearance of any person, the greater is generally the refinement and taste cultivation of such person. The perfect gentleman and the real lady are always dressed comfortably and neatly, but never appear slouchy or gaudy. On the other hand, the uncultivated class in a community are either dressed in clothing unnecessarily dirty or torn, or else in wearing apparel of such glaring colors and style as to offend the decent taste of society. With these latter people the prominent purpose of wearing clothing is to make a show, to be decorated. To them comfort and protection to the body is a matter

of secondary and very minor importance. In this they resemble the savages, who will always prefer the decorative to the useful part of their attire. Whenever savages cannot secure sufficient clothing, they will make up the difference by wearing stones and jewelry, or by tatooing their bodies.

Again, economy is a commendable trait of character in any individual, and should be observed in the matter of our wearing apparel. Yet we instinctively recoil from the person who is so extreme in his economy, and so manifestly indifferent to his appearance that he will come to church in his overalls, or appear at a sociable without a collar. We are tempted to forget his economy and simply regard him as slouchy or lazy. Simplicity in dress is a sign of refinement, yet the woman who for a holiday attire wears an extremely plain and perhaps ill-fitting calico dress, is apt to be regarded as either not very thrifty, or else as a person who, while pretending to be modest in dress, uses that very extreme simplicity for the express purpose of attracting attention to her entire disapproval of her more worldly minded sisters. Extremes should always be avoided; and while clothes never make a man or a woman, yet a person's appearance is usually a good index to his or her characteristics, cultivation, and refinement.

Of course, even among highly cultivated people there are certain articles of wearing apparel that are more decorative than useful, but nevertheless es-

sential. A necktie serves but little useful purpose, yet none of us would say that it ought to be dispensed with. A hair ribbon may be wholly superfluous, and yet its presence may make the girl's appearance more attractive. Unpolished shoes will protect the feet as well as polished ones, yet we instinctively regard with more favor the boy who appears in our presence with polished shoes. Wanamaker once said, "You can judge a boy better from his appearance, his manner, his dress, and the way he comes into an office, than from any description of his merits. Character shows forth in little things—you can't hide it." The teacher who appears before her Sunday school class with carelessly arranged hair and dress, may be as able, and as full of love, as the teacher who gives more attention to her personal appearance, yet under the same circumstances the latter will be more apt to attract the attention, respect and confidence of her pupils than the former, and therefore be better prepared to impress upon them the truths she teaches.

Wearing inconvenient things, such as high collars, and injurious things, such as high heels, is simply a surrender to style, without the compensating attractiveness in appearance. Nothing is artistic if it is uncomfortable, and nothing is attractive if it tends to throw the body into an unnatural position. The Chinese fashion of compressing the feet into cramped-up slippers is disgusting to us, but on the

other hand our extreme heels and tight lacing is equally disgusting to the celestials.

Women's dress retains more of the inconsistent, primitive and savage ideas than does that of men. The modern Gainsborough hat is but a weak attempt at imitating the redskins' head decorations of flowing feathers. And some of our modern women excel the Indian both in method and amount of the war paint with which their faces are decorated, and in the amount and manner of wearing their jewelry. Indeed, one of the evils among modern women is inconsistency in dress. We would be very much astonished to see a man wearing an evening dress while working in a hay field, and equally so to see him attired in overalls in a ball room. Yet it is just as inconsistent to have women dress in the fashion of the vaudeville while they visit their friends or go shopping in the streets. Sometimes the fashion in dress will even cause apparent inconsistent morals. The modest girl, who would blush at having the wind disclose her covered ankle, will unhesitatingly appear in a very low-necked dress at a fashionable ball; and a housewife will apologize to a visiting stranger for the appearance of her dress, while she would consider such apology out of place when appearing in the same attire before her husband and children at the dinner table.

Much as this inconsistency of dress may be regretted in adults, it is absolutely deplorable when

little children are forced to submit to the unreasonable mandates of fashion. The youngster who is compelled to wear low stockings and short pants, or low-necked sailor's blouse during cold weather, is a victim to his mother's idolatry of fashion, just as much as the half-grown boy with long and girlish curls, and the little girl wearing thin muslin dresses at winter concerts or theatricals. Health and comfort should be the main considerations in dressing children; and during play a child's personal appearance in dress is of little or no importance. The most unfortunate child of all is the boy or girl of some society mother, who feels that he or she has come to her for exhibition purposes only, and who insists upon keeping such child prim and clean under all circumstances, considering it an unpardonable sin to have her child wrinkle its dresses, or get its clothing soiled by digging in the mud or tumbling in the dust.

On the other hand, there are parents who are so extremely regardful of their children's health that they convert them into hot-house plants. Such children are needlessly bundled up, and as infants they must wear nightcaps in the cradle, and heavy woollen shawls in the house. On the street they must be clad in heavy clothing and their necks surrounded with woollen mufflers, until indeed they become so used to extreme bodily protection that the slightest exposure will give them colds and make them ill. Such method in dressing children

is, of course, equally unwise as the stylish exposure of the body. One is the folly of fashion and the other the misapprehension of the laws of health. Under all conditions the wise parent's motto should be, "What does experience teach me to be the best method of clothing my child,?" and not "What attire will make the best impression on my neighbors?"

## COOKING AND REGULARITY OF MEALS.

*Our Physical Well-Being Depends Largely upon Our Food and the Manner of Eating it.*

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Emerson, in describing the spiritual unrest of his time, declared that it seemed as if "all the world were out hunting for a religion." Similarly it may be said of the material unrest at the present day, that all the world are out hunting for a recipe to prolong life. What will generally prolong life? Health and happiness. And how may these be obtained? In a direct way cooking and the regularity of meals will aid in solving this problem. Surely a civilized race should favor a more rational and more scientific method of living than that generally indulged in. Prehistoric man may have lived on uncooked foods, and today uncivilized man differs from civilized man in no more striking way than in the preparation of food. The former takes his nourishment as it is offered by nature; the latter prepares his food before eating, and the higher his culture the better and more perfect are his methods of such preparation.

It is a matter of common experience that well-cooked food is both wholesome and appetizing, while the same material badly cooked is unpalatable

and is a direct road to sickness, and even death. One writer has said that "Cooking is in some sort of way the first step towards digestion and upon it depends the health and happiness of mankind." While one purpose of cooking food is that of making it more palatable by improving its appearance and flavor, yet one should not forget to consider the other reason for cooking, which is destruction by heat of any disease germs, parasites, or other dangerous organisms it may contain; therefore, each meal should be perfectly combined and well cooked in order to insure health and long life.

There are perhaps very few diseases that are not either the result of, or stimulated by, improper food, improper cooking or irregular and improper methods of eating. These wrongs are constantly being thrown in our way and tempting us, and none but the person with perfect vitality can resist these temptations. The rest of us give way to desires which render the lives of thousands miserable, producing diseases which, in a general way, are termed chronic diseases, but which we acquire in the same manner that we acquire an education—by long and persistent training—by sowing the seed vigorously before we begin to reap. The child does not enter the public school until he is five, six or seven years old, and he leaves it at the age of maturity. But there is another school which he enters at infancy and from which he is not graduated until death. That is the school of the cupboard. The

mother gives her little one something to eat, and it matters not whether it is well cooked and wholesome so long as he eats it. His natural instinct is seldom given a choice, but he eats as he is directed. Soon he begins to complain of this or that little pain which he ought not to have; his head does not feel just right, he feels dull, and little by little is laid the foundation for chronic diseases. The mother does not realize that she is responsible for this condition. She thinks only of the end, that of nourishing her child, but is wholly oblivious to the improper means she is using to accomplish her purpose. What would you think of a mother who would take her child's life by giving it poison? You would accuse her of murder at once. But how many mothers realize that they are slowly but surely killing their little ones by giving them ill-prepared food, and at irregular intervals? Oftentimes disease, instead of being a "dispensation of Providence," is simply a result; it is the harvest of seed that has been sown; it is the sure and legitimate outcome of want of knowledge or consideration in the matter of food. If we ever expect to banish disease, we must begin early in life, not simply by getting rid of the alcohol or tobacco habit, but also by obeying all the Words of Wisdom, by learning to understand what combinations of food are wrong, what effect poorly cooked food has, what habits regarding irregularity of meals are injurious, and that all these things have a strong influence and bearing

upon our general health. The real root of dyspepsia lies in the fact that we eat for the sole purpose of enjoying ourselves, or in eating ill-prepared food before the stomach is rested from the labor of its last task. The stomach requires a certain amount of time to digest a meal, and wherever more food is taken into the stomach before it has completed its task, the labor must all be repeated, thus turning nature from its natural course and producing dyspepsia, ill-temper, anger, and worry. On the other hand, if food is not taken at regular intervals the question becomes just as serious. We give our stomach an unknown quantity of work to do by sending down into it "all sorts of rubbish at any old time," merely for the sake of a momentary sensation, and then expect the body to be benefited by such process. It is unreasonable. It will surely produce sickness and it may even be the cause of bringing life to a close before its time.

As a rule, no parent has any business with any but healthy children, for wholesome food in proper quantities never deranged a stomach. Teeth never decayed through grinding pure and wholesome food, and no child, unless his appetite has been pampered by a foolish mother, will ever crave that which it is necessary to withhold from him. Nor will his appetite ever require to be urged. Through the whole animal kingdom, including man, there is an instinct which tells its possessor just what kind

of food to select and how much its system requires. Let the mother refrain from indulging her child's appetite, or else be willing to take the consequences when that same appetite, diseased and perverted by her own hand, shall lay the child upon his sick bed, or shall bring him home reeling and staggering to her frantic arms.

It is not alone the poisonous nostrums that deprave the appetite. The cookies, candies, sweetmeats and the thousand products of human ingenuity and a luxurious civilization conspire to destroy that pure instinct which God designed to be a perfect guide as regards the quantity and quality of our food. The little child is fed on flesh, pickles, and highly seasoned food till he becomes sick; then of course he cries. That breaks the mother's heart and she gives him a cooky to stop his crying before he goes to bed. She cannot bear the idea of her child going to bed hungry. The cooky may give him the colic, but what of it, so long as he is not hungry! She cannot tell whether he has the colic or the headache, but if he cries she must give him something, either food or medicine. It is of but little consequence which, or what it is, so long as it satisfies the child. The mother who gives her child candy, cakes, etc., simply for the pleasure of the child, without regard to their effect on his health, is in spirit a sensualist, whatever may be the character of her outward life.

Most children are overfed. In this respect

most mothers may learn a valuable lesson from the cat. See how she takes care of her kittens. She does not doctor them; she manifests no anxiety for their physical welfare. She simply watches the kittens' growth, and doesn't assume any higher prerogative. She brings a mouse and lays it before the little savage, but she does not urge the case in the least. If the kitten does not want it, she just eats it herself, and does not seem to have the least fear that nature will forget to bring back her child's appetite. Nor does she seem to resent the kitten's refusal to accept her offer, but the next mouse is usually eaten with a relish. Thus the cat is wiser than the mother.

### Call a Halt.

When you've eaten quite enough,

Call a halt.

Have the sense to quit—don't stuff,

Call a halt.

Sometimes animals can stand it,

But your stomach don't demand it;

Do not stuff till you expand it,

Call a halt.

Don't eat everything in sight,

Call a halt.

Treat your stomach half way right,

Call a halt.

Treat it as you would a brother,

Like a child is by its mother;  
You will never get another,  
    Call a halt.

If you've learned to smoke and chew,  
    Call a halt.  
Either vice will ruin you,  
    Call a halt.

There's a savage air about them,  
And you're better off without them;  
If you have them, better rout them,  
    Call a halt.

All food should be suited to the occupation of the individual. The same food will not equally benefit the school teacher and the blacksmith.

Most of the digestion takes place after the meal is finished. Hence any immediate exercise, whether mental or physical, that takes the blood away from the alimentary canal, interferes with the vital process.

“Variety (in food) is the spice of life.”

Read the “Word of Wisdom” and note that this revelation includes other commandments than simply those relating to the use of tobacco and strong drinks.

## BEDS AND BED ROOMS.

*Consideration for Health and Comfort During Sleeping Hours is as Necessary as During Waking Hours.*

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Dr. Edward Everett Hale has said, "Sleeping in a German bed is like being in the middle of a Charlotte Russe with white of egg on top." And almost every tourist who visits Germany has similar praise for the luxurious beds that are found in that country. The fact that these beds are so restful to a tired traveler is not due solely to the beds themselves, but is very materially added to by the prevailing custom of giving to all beds a daily airing and sunning. In this country, however, some of our zealous housewives think that they are not doing their full duty unless their beds are made up immediately after breakfast. This is a mistake. Beds should not be made up while they are yet warm and perhaps damp from the exhalations of the body. On the contrary, children should be taught to open all windows in the morning and throw the bedding over the end of the bed and across chairs.

Air and sunshine are always very necessary for the human being, and the absence of these health-producing elements from our beds and bed rooms

has a very injurious effect upon the general health of the family. When we reflect that one-third of our life is spent in sleep, and that during this time the body is relaxed and therefore more sensitive to the results of impure atmosphere, we begin to realize the importance of maintaining bed rooms, not only in a clean and sanitary condition, but so well supplied with good fresh air that none of the poisonous gases which constantly leave the body can again be inhaled by the process of breathing.

But as a rule parents do not give sufficient consideration to this matter, and oftentimes the method of excluding air is purposely adopted in the use of bed rooms. Only a few evenings ago a mother said to her retiring child, "Be sure to see that your bed room windows are closed. I am so afraid of the night air." Is it any wonder that such a child should be peevish and sickly, when the mother in her loving ignorance thus withholds the very restorer of good health and activity—the needed pure air?

In all sleeping apartments there should be a constant and moving supply of fresh air, in order that the lungs may furnish to the blood the amount of oxygen necessary for its purification. Such air should, of course, have an opportunity of entrance, but in addition there must be given a means for the expulsion of foul air, both of which conditions can readily be brought about, without occasioning either draughts or exposures. It is a fact

that in nearly every home the bed rooms have the least opportunity for a circulation of air, and this is because the occupants are not moving about and opening and closing doors. Besides these rooms are generally the smallest in the house, and when closed contain a very small amount of vital air. Notice the stagnant odor that sometimes greets you on opening a bed room door which has been closed all day. This odor is the result of the effort of the foul air to escape, and it gives us warning of the danger of further occupancy without a change of air. Sleeping in such a room is a deliberate invitation to disease, and instead of giving us a desired rest, will cause us to arise in the morning with a "tired feeling" and an objectionable taste in our mouths, both of which advise us that our bodies have been injured, while we intended to invigorate them. There is really no excuse for this condition, because in these mountains we enjoy such a plentiful supply of good fresh air, that all one has to do is to give it a chance to enter the rooms.

Another objection to modern bed rooms is the way in which they are carpeted and furnished. In many homes carpets are kept on the floor from one season to another, without even a shaking. Such carpets and upholstered furniture are simply traps to gather dust, odors and germs, that inevitably must produce disease. The most sanitary floor for a sleeping room is one that is painted and bare, except for a few rugs, which give the room a cozy and

pleasing appearance, and yet can be easily kept free from dust and germs. For similar reasons dainty drapery of washable materials are preferable to heavy embroidery or lace curtains.

The most important piece of furniture in a sleeping room is a good strong iron bed. It is more sanitary than a wooden one, and more easily kept clean and free from insects. The furnishings should consist of good, well-sustained springs, a comfortable mattress and pillow, clean sheets or light blankets, and for appearance during the day a nice white spread. Some people prefer feather mattresses, but they are quite objectionable, because they absorb the body vapors and retain the organic matter thrown off from the body during sleep; besides, feathers consist of more or less animal matter, which is apt to deteriorate and produce disease germs.

One important essential to a comfortable rest is that the bed should be properly made up. If too hard or too soft it does not permit of perfect relaxation of the muscles, without which no complete rest can take place. The mattress and undersheets should be flat and smooth, and the pillow should not be too large, because in the latter event the head will be raised so high that the heart will be compelled unnecessarily to exert itself to send blood to the head, while the true idea of sleep is to give to all vital organs as little work as possible during the night. Nor is it necessary to have a great amount

of bed clothes on the top of our beds. We should have sufficient to be warm, but not so many as to make them feel heavy to the body. Quilts are never so sanitary as are blankets, because the former, being less porous than the latter, permit of but little circulation of air around the skin. Besides, it takes a greater amount of quilts to produce the same feeling of warmth than is experienced from a less amount of blanket covering.

The temperature in bed rooms need not be as great as in the rest of the house. Indeed, some people believe that it is healthier to sleep in bed rooms in which there is no heat at all. In adopting this policy, however, it must not be forgotten that cold air can be as foul as warm air, and that as a matter of fact the temperature of a room has less to do with its healthfulness than the constant change of air. The reason that we generally feel more oppressed in a warm bed room than in a cold one is not so much because of the temperature, but because the home economy is apt to consider it a waste of fuel to permit the outside air to enter the heated room. A bed room heated just sufficiently to take away the dampness accompanying the outside air during fall and winter, is unquestionably the ideal one. In fact, the conditions of beds and bed rooms can easily be determined if we only remember that all bodily comfort, health and happiness is the result of proper hygienic conditions,

and that proper ventilation and the admission of sunlight and fresh air are nature's favored panacea for all ills.

## HOME DECORATION AND FURNITURE.

*Secure Home Decorations and Furniture With a View to the Development of Your Child's Character.*

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As with other items of environment of more or less importance, the home decorations and furniture have an undoubted influence upon the character development of every child. The appearance of our surroundings, so far as they are dependent upon our own efforts; are the result of our individual characteristics and tastes, but whenever such appearances, either through inability or carelessness, cannot or do not become affected by our efforts, then our characters and tastes strive to conform to such surroundings, until eventually the latter become not only acceptable but desirable to the former. It is in this way that environment affects character development. Instinctively we prefer the harmonious and beautiful in all of our surroundings. Offer a child an old, unsightly doll, and at the same time a beautiful one, and generally the beautiful will be selected. It is true that sometimes a child may show a preference for a maimed, favorite doll, and will discard the proffered new one, but this is due rather to association of ideas than selection of the less attractive in form. In-

stinctively a child will develop more in personal cleanliness and order in a neat, attractive home, than it will where opposite conditions exist. And it is not mere accident that the characters of children developed amidst the beauties of nature are generally better than those of children grown up in the slums of our cities.

For similar reasons the inanimate surroundings of our children in our homes have a very potent influence upon their character, and it is as much the duty of the parents to adorn and beautify their home as it is to keep the physical and moral atmosphere of the home pure and sweet. Pictures are the most general form of home decorations, and their proper selection will materially determine many of the moral qualities that may be developed in a child. For example, the pictures of great men and women may inspire a desire to become like them. The portrait of the great and good George Washington, the father of his country, will have a tendency to inspire love for country and pride in the grandeur of its leaders. The portraits of the Presidents of the Church, and pictorial incidents of the early establishment and rise of the Church, are calculated to create a love and reverence for the men who have been called by God to do their share in the great latter-day work. Landscapes tend to inspire a love for the beautiful in nature. Studies of animals a desire to love and be kind to them. Sea views and mountain views an

admiration for the strength and rugged harmony of the works of God. Every picture placed on the wall should have the specific object in view of beneficially affecting the character of the home inmates. In this connection, it may be doubtful whether portraits of existing members of the household have in and of themselves any beneficial effect upon the child development of character. Indeed, when the home decorations are given up exclusively to such portraits it may have the contrary effect. Such pictures suggest nothing to the child mind, except the possible idea of vanity and selfishness in displaying in gilt frames the more or less artistic counterpart features of those whose actual appearances constantly change and with whose actual characteristics they are much better acquainted by daily contact.

Another class of pictures that should be discarded from the home are those of a frivolous, low, or vulgar type. Most advertising pictures, or pictures of nude or nearly nude women, and sofa cushions with embroidered suggestions of a bachelor's club-life cannot possibly have any enobling influence upon the child character. On the contrary, they may give to the growing boy his first insight to and desire for the lower phases of human existence. On the other hand, cushion covers worked with beautiful flowers, especially if they are the handiwork of our daughters, will teach the love of flowers and create a desire to cultivate them. Be-

sides, a moral effect will be produced in the child if she is encouraged and assisted at an early age to start in her life work as a home maker. Little brother and sister will learn to take care of and respect these things because sister has made them. And what shall we say further of our book-cases, our fancy brackets, and natty little shelves. All these have a moral effect upon the child. They teach him how a house is made and of what it is constituted. If they are home-made they will have an additional value in the development of a spirit of industry and the ideas of future home building. So with school banners hung in the rooms of our sons and daughters; they will create in their minds and hearts a loyalty to their educational institutions and a corresponding love for the work in which they are there engaged.

In the matter of furniture, the only considerations should be rest, utility, comfort, and enjoyment. The home must be a place to live in, not merely a place to look at. The home that has a parlor furnished and decorated exclusively for the benefit and admiration of visitors is wasting valuable space, and is suggesting to the child mind the idea of hypocrisy, by manifesting a desire to display to strangers a condition of things that forms no part of the ordinary home life. If there be anything pleasant, desirable or loveable in that parlor, the children and other members of the household should be given as ready access to these enjoy-

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ments as the mere casual visitors. Of course it is not necessary that every room in the house should always be occupied, but there should be no place within the home that is closed against proper use by the children, or that is set apart as a special room for exhibiting to strangers the material pleasures the home possesses. A home that is furnished with good, substantial chairs, tables, couches, a few easy chairs, clean, wholesome, well-made beds, and the available bath, has all the necessities that can possibly be required. All the long mirrors, all the expensive settees and dressing tables, all the bric-a-brac that sometimes artistically and sometimes uselessly occupy our homes, are things that may be added with increasing wealth, and may be beneficial or detrimental to character development, according to the proper or improper use of these articles. If they are possessed only for the purpose of suggesting wealth and the ability to buy things, their value as character developers may be doubted. In fact, the ease and elegance of some homes may have a very deterrent effect upon the growing boys and girls in making them willing to build up a home of their own where at first such luxuries cannot be hoped for. If, upon the other hand, the child has been taught that home building is an undertaking of gradual progress, and that nothing but the necessities must be contained within it until means can be spared with which to secure them, then the luxuries of home may have the effect of

inspiring ambition in the children to be as thrifty as their parents were. In every home the decorations and furniture should be, and generally is, an index to the proper family ambition, culture, and consideration for the comfort and development of its inmates. And while we may not daily observe the present effects upon our children resulting from their inside home surrounding, yet we may safely depend upon it that sooner or later the fruits of our efforts will surely appear.

## SURROUNDINGS OF THE HOME.

*The Moral Development of a Child Will be Retarded by Unsanitary  
and Unattractive Home Surroundings.*

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We are all familiar with the fact that certain combinations or successions of tones in music give pleasure, and that other combinations produce displeasure and uneasiness. If the discord continues any length of time we have a strong desire to stop it or run away from it. The eye is just as responsive to harmony and discord as the ear is. Harmony in color gives pleasure to people, while discord grates on the nerves. In music a person does not need to understand the note, or what notes will harmonize and what ones will not, in order to appreciate harmony or be jarred by discord. Just so in color or symmetry of arrangement. A person may not know that purple and yellow will clash, but yet feel very uneasy and uncomfortable in a room with such a combination. One may see grounds with lawn and flowers and not be attached by them in the least, and yet a neighboring yard, not nearly so elaborately arranged, may be very enticing. We have all in our day visited homes where everything seemed cold and uninviting, and where we have stayed only long enough

to find some good excuse for leaving; and we have also come in contact with homes where we feel so cozy and comfortable that we would be quite content to stay indefinitely. In either case we may not realize the exact reason, any more than we may know why some sounds are pleasing and others just the opposite.

Young people are very sensitive to harmony and will tend to love the home that is cozy and comfortable. Much of this comfort can come from lawns and walks and neat fences, etc. There are, too, many pleasant spots on earth for a boy or a girl, to be contented with front yards full of weeds and front gates hanging on one hinge, etc. Farmers are very careful to pull out weeds from the field in order to keep the potato vines from being crowded out, and in fact are so busy doing this that they offer it as an excuse for neglecting the yard around the home. Our children are of greater importance than the crop of potatoes, yet those weeds around the home will as surely in some degree tend to crowd the children out, or, at any rate, encourage them to seek other places more attractive. Children should be called upon to aid in beautifying the surroundings of the home, primarily because they will get much more comfort, joy, and satisfaction from improvements which they themselves have aided to produce, than if some hired man had done the work. Secondly, they will feel that it is their home and they will be vigilant in its

protection, in place of carelessly or maliciously marring or doing that which would destroy the same.

Front yards may often put on a good appearance, while the back yard (which is really more frequented by the members of the family) is neglected. Oftentimes it not only looks bad, but it smells bad. Water and slops of various kinds are allowed to accumulate, and in every way the place becomes repugnant to sensitive natures. Besides, as is always the case, things that tend to disgust the human being are very enticing to disease germs. In most cases the excessive doctor bills would much more than pay for putting the back yard into a sanitary condition. Outbuildings are frequently too close to the house and rush of work prevents their getting very careful attention. Barns, sheds, granaries, etc., are often the most unattractive part of an otherwise pretty home; and yet there is no valid reason why they should not be kept as beautiful and attractive as any other part of the exterior of our dwellings.

No one can enter a well-kept barnyard, where there is an air of cleanliness, convenience and purpose, without feeling a keen sense of pleasure. But too frequently tumbledown buildings and fences crippled with lack of convenience are only outstripped by the filth that litters up the yard.

In building up new homes the direction of prevailing winds should be taken into consideration,

so that the odor from the barn could be carried away from the house. Likewise the location of the house in many cases could be chosen so that drainage would be easy.

The home should be the greatest influence in modern civilization for the development of character. But the children must be kept at home in order to let the influence act. Unattractive houses and yards will have a tendency to keep children away from home, and even if other forces are brought to bear to retain the child, the home will fail in its mission, because unattractive homes cannot educate.

## MUSIC IN THE HOME.

*"Without Music a Home is Neither Attractive nor Happy."*

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A home without music is a home without charm. There is something of philosophy in the oft quoted words of Shakespeare:

"The man that hath no music in himself,  
Nor is not moved by concord of sweet sounds,  
Is fit for treasons, strategems, and spoils."

Every home should contain some musical instrument, and there are but few families that cannot afford a piano or an organ. The money spent for musical instruments and for a musical education is not thrown away. There is something in the nature of music that tends to evolve harmony in the hearts of those who jointly produce it or listen to it.

Music is one of the most powerful means of educating children. It develops harmony of feelings, a softening of the strong animal passions, and thus ennobles and creates a love for everything beautiful.

A father whose children were remarkable for cheerfulness and amiability, was asked the secret of

his success in training them. He replied: "When anything disturbs their temper I say to them, 'Sing,' and if I hear them speak against any person I call them to sing to me; and so they have sung away all cause of discontent and disposition to scandal."

Think over the families you have known, single out those who cultivated music in the home, and you will find that in those homes there was a refinement, a gentleness of tone and manner, which gave them a superiority to many others of even higher social position. They were not musical because they were gentle and refined, but they were gentle and refined because they were musical. Those people, by the cultivation of music, came to have an habitual shrinking from discord of any kind.

Music is a medicine for the temper. Many a mother almost distracted with the case of a fretful child can make no better investment of a little time than to go to the piano and play a few simple airs; at first something soft and plaintive, then gradually brightening and quickening the music. It will not only help the child, but the mother will be surprised to find how her own nerves have been soothed and rested. The shadows are gone, the sunshine is come. Not only babes, but adults, can sometimes be conquered by music. When Napoleon exploded into one of his ungovernable furies, Josephine was wont to play to him some simple

but beautiful air, which always soothed and pacified him.

When the father has returned home weary from the manual or mental toil of the day, why should not the children, if they can play or sing, brighten the evening hours with music? Memories of these evenings will lighten the toil of the following day. Music is not merely for show and company. The father whose evenings and Sundays are cheered by music, either vocal or instrumental, will feel that he has made a good investment of his money in providing musical instruction for his children.

Those who can play or sing should be forever done with silly excuses and simpering hesitation. Teach children that when friends want music, to give it as graciously as they would grant any other favor. They should forget self and simply do their best. Excuses spoil the music before it is rendered.

It is observable that not only are musical families harmonious in their homes, but there is a strength of attachment among their members which is not usually found elsewhere. There can be no more realistic picture of a harmonious, loving and united household than that of seeing the entire family, parents and children, old and young, joining in an impromptu evening's enjoyment of musical exercises. Whatever discontent there may have been, whatever feelings of bitterness may have existed

between some members of the family, all are merged in the music, and vanished in the "sweet tones of the heart."

All men at some time in their lives have felt the powerful effect of music and song, giving renewed energy to the despondent, courage to the struggler, comfort to the bereaved and inspiration to the worshipper. This effect is not limited to the educated or the adult; it is equally potent to the souls of the child, the savage and the ignorant. The soldier in all ages has been urged on by martial music; and the monotonous sing-song of the Indian mother is as soothing to her infant as the lullaby hummed to the baby of a more educated mother.

If this soothing, inspiring effect of music and song were better understood and appreciated in the home, the worries of many a mother would be materially diminished, and the stern words of the father's authority would be less frequently demanded. But many a parent neglects too long the musical education of his children. As soon as the child begins to speak plainly it ought to be encouraged to sing, and learn the words of simple, popular songs and hymns. Have you ever noticed the joy with which a child joins a group when a familiar song is started? And if that child is encouraged to participate, its joy is intensified, and its loving feelings are outstretched toward the other participants. This is simply the outburst of nature, demonstrating its desire for po-

etic harmony, and its love for those who administer to that want. For this reason congregational singing in the Church, in the Sunday school and in the home ought to be encouraged. It requires more than ordinary ability, either in the home or in public places, for a singer or musician to entertain others with songs or music with which the hearers are not familiar. But let a well-known song be started, whether of a devotional or patriotic nature, and it will immediately arouse the enthusiasm of all who are present, and if the occasion and the place are at all appropriate, everybody will join in the song, whether he possess musical ability or not.

There are certain forms of music, however, which should not only be discouraged, but absolutely abolished in the home. That is the music which is generally classified under the appellation of "rag-time." It has the same relation to music that the worst yellow novels have to literature. It appeals only to the lower passions of the animal man, and if persisted in will destroy in children the natural love for poetic harmony and higher ideals. Indeed, it is a waste of money on the part of parents to give children musical training and culture, and then permit them to engage at home in playing rag-time music, or let them attend the lower theatres or public amusement halls, where practically nothing but this vitiated music is indulged in. As good music is the educational means of reaching the end of a child's character development, so bad music is

equally effective in hindering and dwarfing the instructive harmonious tendencies which are God-given in every soul.

## LITERATURE AND READING IN THE HOME.

*Without Diversified Reading a Child's Soul Cannot be Fully  
Developed.*

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"Books," says Henry Ward Beecher, "are the windows through which the soul looks out. A home without books is like a house without windows. Let us pity those poor rich men who live barrenly in great, bookless houses! Let us congratulate the poor that, in our day, books are so cheap. A library is not a luxury, but one of the necessities of life."

"Reading," says Lowell, "is the key that admits us to the whole world of thought and fancy and imagination, to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moments. It enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time."

But not all books are windows for the soul, and not all reading is profitable. Nothing is worth reading that does not give us either information or inspiration, or both. The book which above all others fills these requirements is the Bible. In it the word of God is expressed in language so simple that the little child can understand, and yet it contains wisdom that tests the meditative powers of the

philosopher. To most readers the attractive parts of the Bible are found in those books where the revealed will of God has for its background the narrative, the story or the parable. In this particular the Book of Mormon is equally as attractive as the Bible. Its simple narrative style captivates the attention of both old and young, and produces an admiring inspiration of the truths it contains. Truth has always impressed itself best upon the mind and memory of man, if it has been reduced to a concrete picture, involving persons and incidents. For this reason story-telling from time immemorial has been the potent means of instruction and training. Throughout the Scriptures this principle has been strictly adhered to, and therefore they have become valuable as literature, apart from their divine importance. Sometimes the central truth is emphasized by action, such as the offering up of Isaac by Abraham; Moses lifting the serpent in the wilderness; Daniel in the lions' den; Nephi steering the ship to the promised land; the miracles performed by the Savior; the washing of the disciples' feet; the blessing of the little children, etc.; and sometimes the truth is given in vivid word picture or story, as in the parables, or Lehi's vision of the iron rod. But in all these narratives the prime object is to give information, and inspiration, and consequently in their literary value these scriptures always have stood and always will stand preeminently in the foremost rank of good reading.

But while this is true, it does not follow that divinely inspired literature is the only reading of profit or inspiration, and that there may not be other books that are of value in family reading and libraries. It is true, as observed by Mabie, that "for a great many decades serious-minded people in certain parts of the world looked askance at fiction, although they read it every time they opened their Bibles, and held stories of all kinds to be immoral, although they told them to their children; for the story-telling instinct is as old as the human mind, and as honorable as the instinct which prompts us to provide food, or drink, or shelter for ourselves. It is the expression of a great need of the human being; from the earliest times men have had a passionate craving for experience put in the form of the story, because all experience takes on the story form the moment it becomes logical in a vital way, significant or dramatic. The source of the human story is to be found in the relation of effect to cause, in the magical growth of small beginnings into great endings, in the unfolding of hidden talents into powers which command influence and attention, in obscure beginnings succeeded by noble endings; in courage, audacity and achievement; in the rise of the man out of poverty and ignorance into affluence and knowledge. Every human life that shows these elements of growth and development is susceptible of dramatic treatment and contains the essence of a story."

In and of itself there is no wrong in reading good novels. They contain truths, clothed in the form most attractive to the human mind; but, of course, one must read novels with discrimination and judgment. There are many bad novels which ought never to get into the hands of decent men or women; there are many vulgar and trashy novels which no intelligent person can afford to read; and there is a host of commonplace novels which are neither profitable nor restful. All these debased varieties of a great art ought to be excluded. And even the best novels ought not to be read too continuously or out of proportion to other kinds of literature. Novel-reading ought to be stimulating, not relaxing; to aid one to concentration, not conduce to dispersion of ideas; to be invigorating, not depleting. If the best stories are selected and read with moderation, and in proper relation to other kinds of books, the novel has as much to give to young readers as any other class of writing.

Many persons read nothing but the daily papers. Such persons may have a certain shallow smartness, but they cannot have much accurate information, much broad culture, or much deep or general knowledge. Their time and attention are so frittered away on the insignificant that they have little time and less taste for things of profounder interest. Even in reading the daily papers we should learn to skip the trivial and the trashy, to grasp the chief facts, and to avoid gossip and

scandal. Above all should we avoid that great curse of civilization, the Sunday newspaper, with its deluge of commonplace, its ocean of frivolous and pernicious reading, and its very small amount of instructive matter.

It cannot be denied that there are some good magazines, which can be read with advantage in every home, such as the "Juvenile Instructor," the "Improvement Era," the "Young Ladies' Home Journal," the "Literary Digest," the "Circle," and many others of the same class. These magazines from time to time contain something that will interest both old and young, and therefore benefit all members of the family. The presence on the family table of such magazines will do much to keep bad reading out of the home.

Some persons, however, have unfortunately but very little taste for reading of any sort. In such the reading habit must be cultivated and this can best be done by giving to them books that are likely to appeal to their particular natures, and that relate to things in which they are known to be interested. To some boys books of travel will prove attractive; to others again such stories as "Don Quixote," "Tom Brown at Rugby," or "A Tale of Two Cities" may seem much more readable. In some girls, Miss Alcott's "Little Women" will arouse an interest in reading, and also give them some very good ideas on the sphere of womanhood. Others again will be more interested in such

literature as "The Lady of the Lake," "Les Misérables," or "Vanity Fair." In fact, in nearly every person there is as much of an individuality in his literary preferences as there is in his other tastes. And if such preferences are not perverted, it is always well to pander to them in the beginning, and from such reading lead them on to literature of a more serious and contemplative nature.

Oftentimes a dislike for reading among young people may be caused by the fact that they have never found a quiet place in the home for such mental occupation. The absence of system and order in the home has driven many an ambitious young man away from home, to seek an hour of quiet concentrating thought and reading in the public library, or in an adjacent field or wood. There should be in every home a time and place when a desire for reading can be afforded to the members of the family and where they need not fear that their mental enjoyment will be interrupted by noise or by unimportant requests. It would be a splendid idea if every child could have its own little book-case, or at least a shelf in the library, which it could call its own. It will then realize that friendship with good books is the greatest joy of intellectual life. It is also a mistake to think that a child must be continually supplied with fresh reading matter; that a book once read is finished. Indeed, the strong intellects of history are those which were nourished in childhood upon a few good books, read and re-read until

the thought and style became a permanent possession.

It is also well to have a definite plan for the children's reading. Set aside an hour after supper on two or three evenings of each week, or even on one evening if more cannot be spared. Let it be a regular appointment. If the children are of widely differing ages, divide the time between them. Devote the hour of each to the reading of a good book suited to his needs and interests, and suggest other books which he may take up by himself during the intervals between the readings. Thus the reading of Dickens's "Child's History of England" will make the child want to know more of the heroes of those old days, and you may induce him to read the story of the crusades, "The Talisman" and "Ivanhoe," by Scott; the Robin Hood legends, Shakespeare's "King John" and "Richard II," and so on, supplying a wealth of historical material of the greatest interest, and of deep meaning to the child at just this time.

It may be asked at what point the parent should cease reading to the child. At no point whatever. As the child becomes able to read, the parent may read with him rather than to him, but the reading is best done aloud, and the feeling of association should be continued as long as possible. Mr. Field cites the case of a father who is reading a course in history, several nights each week, with his sons, now young men. It is difficult, he says,

to express the sympathy, the joy, and the inspiration that they are finding in this work. The father who leaves to others, even to the mother, the whole duty of introducing his children to the great masters of literature, is missing one of the rarest privileges of life. There are few fathers who cannot spend an hour on some evening reading to or with their children, and there is nothing else which will so strengthen the bond of sympathy between them.

One of the aims of the parent in choosing reading matter for the young should be to strengthen weak spots in the child's intellectual constitution, and to round out his range of interests. If the child lacks imagination, fairy stories will help to arouse it. If he knows little about nature, tales of the woods and fields will quicken an interest and open to him a new world. But this sort of remedial reading should be done sympathetically and never carried to the point of weariness. If you find you are reading to your boy or girl something which awakens no interest, do not insist upon carrying it through to the end. Put it aside and await a change of mood. Your theory of what the child ought to like will be shattered many times by the fact that he does not like it, and, after all, it is more important that he should acquire the reading habit and the love of books than that he should be informed upon any particular subject.

As the child's perceptiveness broadens and deepens into the intelligence of youth, inculcate in

him more and more the habit of delving into the inmost thought and of entering into the very spirit of his author; for the merely superficial and external events of a book are often of little importance compared with its essential significance and suggestiveness. Let Milton's words be borne in mind:

"Who reads  
Incessantly, and to his reading brings not  
A spirit and judgment equal or superior, . . .  
Uncertain and unsettled still remains,  
Deep versed in books and shallow in himself,  
Crude or intoxicate, collecting toys  
And trifles for choice mottoes, worth a sponge,  
As children gathering pebbles on the shore."

## EVENINGS AT HOME.

*Eventide Should Be Hours for Entertaining and Profitable Family Gatherings.*

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The distinctive characteristics of home life are manifested most strongly when the labors of the day are ended, and the family gather round the fire-side for the evening. One hour of evening home life is worth a month of the ordinary daily experience. It is of less importance where our days are spent, if we spend our evenings at home.

Man's soul is not receptive during the day, for its attitude is not favorable. The labor of the day puts the mind into that condition, in which it resists the shaping influences of life. To a certain extent labor itself is a process of spiritual resistance, and it is for this reason that the person who toils is comparatively safe from the snares of temptation.

During the hours of labor we are less susceptible to good influences, as well as to evil ones. In this principle we find the explanation of the adage, "Idleness is the parent of vice." The evening is the time when crafty Satan preaches most eloquently, and also the hour at which he can gather the largest and most attractive audience. In our

great cities Satan's churches are crowded every evening.

But, fortunately, the evening hour is also the time during which the good angel can gather his largest home audience; and he who would baffle Satan's outside influence must preach and teach in the home during the evening. The evening is the hour when the protecting power of home is greatest; it is the hour when its protection is most needed. We see a divine wisdom in this. The only hour in the day when the laboring young man is vulnerable to temptation is when his labor is ended and the mind relaxed, and just at this needed hour the home exerts a double influence. Parents need not be at all anxious concerning the character of their boys who from choice stay at home evenings, but they should never feel at ease concerning those who desire to spend their evenings away from home.

We do not mean that children and young people should never go away from home of an evening. There may be profitable meetings to attend to, and it may also be a very proper and agreeable time to visit our neighbors and companions. But under such circumstances there is only a transfer of home influence or its proper substitute. The young people are at home in one sense when at meeting, or at their neighbors' home, or at least they are surrounded by home or other proper influences.

There is one danger, however, in permitting children and young people to spend their evenings

away from home, and that consists in the temptation to fall into the vice of late hours. Even profitable church gatherings may offset the good they are intended to accomplish, by establishing among the young a habit of reaching home at a late hour. Nothing is so derogatory to the proper moral development of child character as to permit the child or young person to enter the house after everybody has retired to bed. There is greater safety in the method which enables the parent to sit up and wait for the child and for a few moments before retiring discuss with it the place where it has spent the evening, and make some inquiry as to what has occupied the child's mind during such absence.

One of the strongest arguments for the habit of spending the evenings at home is found in the opportunity offered to the young for self-improvement. Horace Mann once wrote a beautiful truth in the form of an advertisement: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." It would indeed astonish any person to figure out the time that is lost in spending evenings and other leisure hours in frivolous occupation. Just think of it! The average college student spends about four hours a day in study. There are five study days in a week, making twenty hours a week. Thirty-eight weeks constitute the college year, making seven hundred and sixty hours during which he

studies in a year. There are four years in the college course. Hence in his whole course he studies four times seven hundred and sixty, or three thousand and forty hours. One hour a day devoted to study by a young man or woman between the ages of sixteen and twenty-five would finish such a course, and yet much more than that is daily thrown away. Should not every such young man feel indignant with himself? Time enough spent on the street corners, in the stores, in the hotel, or perhaps in worse places, idling away the time, during which he might equip himself with a complete college education.

Evenings may also be profitably employed in home conversations. There is perhaps nothing more enjoyable to the growing young man or woman than to have father and mother sit down after supper and engage in a general conversation, in which the younger members of the family are invited to participate. It is at such times that confidence between parents and children are both established and strengthened. The young people should be made to feel that they are not merely dependents, getting free food and shelter in the household, but that they are in very deed part and parcel of the family, and as such do, and of right should, take an interested part in the family councils of the home. During the evening hours at home the young should feel that their opinions are sought after and considered of value by the parents. Mere gossip should

not occupy the attention of the home circle at any time; backbiting and fault-finding has no place at the family hearth. Subjects, facts and principles, more than persons, should be the topic of all evening conversations in our homes.

Nor should the evenings be spent exclusively in the discussion of religious topics. These should have their recognized, dignified, and profitable place in such conversations, but they should be applied to the lives of the young by introducing a variety of subjects of a more general, entertaining, and interesting nature; and, above all, cheerfulness, good humor, and happiness should distinguish all our evenings at home. No quarrels should be permitted, nor disagreements left unsettled at the time when the members of the family disperse for rest, sleep, and repose. Every child should go to bed contented in mind and at peace with the world.

Those evening bells! those evening bells!  
How many a tale their music tells  
Of youth, and home, and that sweet time  
When last I heard their soothing chime!

—Thomas Moore.

## SUNDAYS AT HOME.

*The Observance of the Sabbath is a Commandment to the Home as  
Much as to the Church.*

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The Sabbath is divinely instituted as a day of rest, and was set apart at least as early as the world's creation. It is not a public day, but on the contrary is the most private of all days. It is a day when the loud tumult of public affairs is hushed, and each individual becomes a world to himself. It is a day of personal meditation. It constitutes one-seventh of our entire existence, and no other seventh has such important purposes. It is the day which we are commanded to give exclusively to worship and to the betterment of our moral selves.

While Sunday is to be a day of rest, yet it was not intended for a period of suspended animation, or of physical and mental stagnation. Man was not made in order that he might observe the Sabbath, but the Sabbath was made so that man might enjoy the blessings and privilege of observing it. It is not a day of needless solemnity, but should be a day of cheerful worship of our kind and Heavenly Father, and of instruction and contemplation of the things that pertain to our eternal salvation. The children go to Sunday school to partake of the Sac-

rament and to be taught concerning the truths of the Gospel, and during the day they should accompany their parents to at least one session of public worship and service.

In the home the day should be observed by teaching the children to think, to talk, and to meditate on the great problems of life and the vast concerns of eternity, not in a solemn, awe-inspiring way, but in a manner consonant with good judgment and common sense. Let them be encouraged to engage in respectful discussions among themselves on these questions. Thus will they early develop a tendency to think and hold opinions of their own, while yet the parents' superior wisdom may detect and point out fallacies in their reasoning. There is little danger of sophistry and false conclusions in these arguments if the parent is watchful, and if he seeks constantly to set the young thinkers right, not by an ipse dixit, but by convincing their reason with superior logic.

Music, both instrumental and vocal, if of a peaceful, reverential and sacred nature, is also a very proper observance of the Sabbath at home. So likewise is reading, if not devoted to frivolous or other improper subjects. But here great care should be taken. One of the worst present-day evils and desecrations of our American Sabbath is the growing use and popularity of Sunday journals and newspapers. Their very existence proclaims the fact that the publishers of these newspapers do not

believe in the observance of the Sabbath day. The reading matter contained in these Sunday papers is nearly always frivolous and worldly, frequently scandalous and soul-destroying, and very seldom elevating, either mentally or morally. A noted divine was recently asked by a very yellow Sunday newspaper to give a short written interview for their Sunday edition upon his views of "Hell." The minister sent the following reply: "Hell is the only legitimate and logical place where the Sunday edition of your paper should be published or circulated." Might not the same reasoning be as aptly applied to nearly all the Sunday newspapers published in the nation?

Another evil which detracts very much from the proper observance of the Sabbath consists in the custom prevailing in many homes of making the Sunday dinner the most elaborate meal of the week. Upon this day some mothers and daughters are compelled to perform more manual labor than during any other day of the week. They can scarcely get the children ready for Sunday school, and never have time to accompany them, because they are busy preparing the Sunday dinner. In the afternoon they are too much occupied in clearing the dishes and straightening the dining room, and thereafter too tired to attend public worship, and consequently instead of the Sabbath being to them a day of rest, it becomes a day of toil, turmoil, and fatigue. Clearly, however well-meaning may be

the intentions of such mothers, they wholly fail either personally to observe the fourth commandment, or to impress upon their children the importance and sacredness of the Sabbath day. Nor should the expectancy or presence of visitors be any valid excuse for mothers thus setting an evil example before their children in violating God's commandments, because such visitors are no better than the family visited, and cannot reasonably, and nearly always do not, expect to fare better than the rest of the inmates of the home. In fact it has happened that visitors, having pronounced views on Sabbath observance, have refused to go to a home on a Sunday unless they were previously assured that nothing but cold victuals would be served there that day.

While, of course, most Latter-day Saints acquiesce in the idea that labor on the Sabbath is inexcusable, except in cases of vital necessity, yet many very good people see no serious objections to pleasure walking or pleasure riding on a Sunday afternoon or evening. They justify themselves by saying that they have already spent part of the day in the worship of God, and that therefore the rest of it should belong to them to do as they please. By this reasoning they in effect assert that the Lord made a mistake in the period of time which He prescribed for the Sabbath, and that one-half or two-thirds of the time so designated by Him would have been much better and all-sufficient. Besides,

these people forget that by their example they are encouraging the violation of the Sabbath. Even if their reasoning as to the time limit of Sabbath observance were correct, yet other people, having no information as to how they have spent the forepart of the Sabbath, may take it for granted that they have not observed it all. And children who by example are taught that parents regard pleasure as a perfectly proper Sabbath indulgence after the expiration of certain hours, are apt to enlarge upon this license and to visit theatres or other places of amusement on the Sunday evening. Indeed, it is only by such slow steps of encroaching upon the proper observance of the Sabbath that our cities of today have become whirlwinds of Sunday amusements, and tempting invitations to our children to disregard parental wishes and disobey God's commandments.

To make the home attractive on the Sunday is the best remedy against the strong tendency to violate the Sabbath day. This cannot be done by forcing children to attend church service all day long. It must be done tactfully, having in view the natural dislike of children and young people to sit still and listen to more or less interesting discourses upon abstract doctrine or subjects with which they are only imperfectly familiar. Upon the Sunday, as upon no other day in the week, the parents ought to make themselves useful in the home by initiating conversations, by directing musical ex-

ercises, by leading the child to a willing, voluntary mediation upon the good acts of good men and women of all ages and of all climes, and of persuading him of the goodness and kindness of the Father who has created him and all that he possesses and values most.

## CHEERFULNESS IN THE HOME.

*A Home Without Cheerfulness is Not a Happy Home.*

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The greatest amount of happiness on this earth is contained in a cheerful home. Unhappiness and cheerfulness cannot long dwell together in the same place. Wherever one of them is dominant, the other either never existed or has been driven away. Whenever we are met by a cheerful smile, we either involuntarily join in its pleasant effects, or we are compelled forcibly to resist it or avoid it. There is nothing so soothing to a tired body, or to over-wrought nerves, as to find oneself surrounded by the influences of a cheerful home. Have you ever seen the transfiguration that takes place in the countenance and disposition of an active and careworn business man, after he returns home at night and has kissed the wife and babies and played around with them in his shirt sleeves? The smiles of the wife and the cheer of the children have made a different man of him. He is no longer the cold-looking, calculating man of the world and its affairs; he is a jolly, loveable home companion, apparently wishing for nothing except a continuance of his domestic bliss. Have you ever seen the mechanic or the farmer return home, tired

from a long day's effort and heavy work? Have you seen the children run out to meet him at the gate, while the wife stood smiling and admiring at the door? Have you seen how the father forgot all about being tired, and, lifting one or two of the children on his shoulders, jumped around with them as though he had never worked, only letting them down when he got to the house, to kiss the smiling wife that was waiting for him with supper? If you have witnessed such scenes you have seen the effects of a smile, and the joys of a cheerful home.

But in the home where every incoming member is either not greeted at all, or else only with a cold "Hello," and then permitted to seek his own rest or amusement as he shall see fit; where the interest that one member of the family evinces in the welfare of any other is limited by selfishness, or accepted as a matter of course; where the most powerful and most assertive has the greatest number of rights, and where every word uttered, when not a snarl or grunt, is a sober, serious command, request or reply—in such a home you will find everybody unhappy and the children all seeking to get away from it as soon as possible, the girls by hasty marriages and the boys by purposeless wanderings.

Home cheerfulness is no respecter of persons. It finds lodgement alike in the home of the poor and in the home of the rich. Money cannot buy it,

nor misfortunes long depress it. It has greater persuasive powers than oratory, and it will assert a greater home-staying influence upon the children than any other means or force yet discovered. If cultivated at all, it grows very rapidly; it is contagious, and if thoroughly possessed by one member of the family, it will have some effect upon them all. It costs nothing to maintain, and it reaps more blessings than it bestows.

The only difficulty with home cheerfulness is that it needs constant attention and application. As soon as it is neglected, it is likely to become colder, especially so as the members of the family grow older. In order to be constantly effective, it must be kept active from youth to old age. Some parents are most cheerful when their burdens are hardest to bear—while they are yet poor and the children small. But as they are blessed with greater comforts and the children grow older, the parents are no longer affirmatively cheerful, but content themselves with being negatively pleasant. It is not because they no longer enjoy cheerfulness, but the fact is, they have grown old too soon, and love their ease too much. The cheerfulness of the early married life has been changed to sedate rest and quiet evenings, and the place and the occupation of mirthful activity is transferred from the home to the ward amusement hall, and from the family as a whole to the children exclusively. Few parents realize how destructive this change is to the character develop-

ment of their growing children. Indeed, they hardly recognize that the change has taken place at all. It is only by small acts and gradual steps that the children have become reconciled to the fact that the sunbeams of life do now appear oftener away from home than they do at home; and the parents, by a similar slow process of almost invisible change, have become reconciled to a situation where the children are no longer their evening confidants and their amusement companions, but have learned to love the active society of friends better than the slumbering devotion of home and parents.

Generally, whenever cheerfulness takes its departure from the home, true happiness walks out with it.

But cheerfulness does not consist of smiles alone. To constitute a cheerful home, everything within it must be cheerful. The untidy home is seldom cheerful, nor on the other hand is the home cheerful where the best room is kept for strangers, and the carpets receive greater consideration than the children. A child soon tires of a home which has become a place covered with "Please keep off the grass" signs, where "don'ts" are constantly slipping from the lips of everybody, where music is an annoyance, and where the evenings in the living rooms are converted into Quaker's meetings. Family cheerfulness includes family tolerance, and a sympathy with each other in minor peculiarities as to particular pleasures, dress, and companionship.

In the cheerful family life there should be room for mutual concessions and mutual forbearance. It would be well for parents occasionally to spend a little time in recalling their own youth and their former likes and dislikes. If they did, they might be more willing to "make allowances" once in awhile, and thereby often transform a house of gloom and harshness into a home of cheerfulness and love. It is not enough that human affections exist. In order to be appreciated they must be seen and felt.

"Human affection is fed by signs and tokens of that affection. Merely having kindly feelings is not enough; they should be made manifest in action. The parched earth is not refreshed by the mere fact of water in the clouds; it is only when the blessing of rain actually descends that it awakens to new life. We are so ready to say, 'He knows how much I think of him,' and to assume that as a fitting substitute for expression. We may know that the sun is shining somewhere, and still shiver for lack of its glow and warmth. Love should be constantly made evident in little acts of thoughtfulness, words of sweetness and appreciation, smiles, and handclasps of esteem. It should be shown to be a loving reality by patience, forbearance, courtesy, and kindness. \* \* \* Love without manifestation does not feed the heart any more than a locked bread box feeds the body; it does not illuminate and brighten the round of daily duties any more

than an unlit lamp lightens a room. There is often such a craving in the heart of husband, wife or child for expression in words of human love and tenderness, that they are welcomed from almost any source."

If there were more cheerful and kind words spoken in the family, and more frequent expressions of appreciation of courtesies received, there would be fewer unhappy marriages, fewer divorces and fewer runaways from home. There are more people in this world hungering for kindness, sympathy, comradeship, and love than are hungering for bread.

"Home's not merely roof and room,  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind lip to cheer it!"

## POLITENESS AND COURTESY.

*Politeness Evidences a True Gentleman and a True Lady.*

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Politeness is outward demonstration of inward kindness, and the mutual toleration of individual rights. True politeness is perfectly free and easy in treating others as we should like to be treated. A polite lady or gentleman never thinks about self, except so far as self may administer to the needs or pleasure of others. A person who considers the opinions of others as to his words and acts, always appears awkward.

↳ "Politeness is to do and say  
↳ The kindest thing in the kindest way."

Some persons exhibit politeness and courtesy by natural instinct, but usually children and young people require training in this respect; and if that training has been secured in the home, it is not only more perfect because of its oft-repeated practice, but is also more appreciated, because it is seen in places where we frequently fail to observe it.

There seems to be a tendency among young Americans to have two different standards of courtesy, one for home use and the other for acquaintance and strangers. Some people manifest a consid-

erable degree of politeness and courtesy in company, but at home they are rough, selfish, coarse, and even brutal and cruel. Of course in the relaxation of home life there is more or less of freedom from the formality that marks our intercourse with strangers and outsiders. But there should be none the less of real and genuine courtesy. Wives, husbands, brothers, and sisters are entitled to the same courtesy from one another as from a stranger or outside friend. Yet how often it is true that—

“We have careful thoughts for the stranger,  
And smiles for the transient guest:  
But oft for ‘our own’  
The bitter tone,  
Though we love our own the best.”

Says one author: “Young America cannot brook restraint, has no conception of superiority, and reverences nothing. His ideas of equality admit neither limitation nor qualification. He is born with a full comprehension of his own individual rights, but is slow in learning his social duties. American boys and girls have naturally as much good sense and good nature as those of any other nation, and when well trained no children are more courteous and agreeable. The fault lies in their education. We must blame parents in this matter rather than their children. If you would have your children grow up beloved and respected by their elders as well as by their contemporaries, teach them good manners in their childhood. He who does not

love, respect and reverence his father and mother is a bore, whatever his pretensions may be. He who can allow any other woman to crowd from his heart the love for his mother, does not deserve the affection of any woman."

It must be admitted as absolutely certain that most young men and women would prefer to be polite and courteous rather than otherwise; but they give to the matter such little consideration that they are unable to appreciate their want of accomplishment in this direction. And it is therefore of the utmost importance that at least the simplest rules of true politeness should be taught in the home.

Want of association with people other than our relatives and closest neighbors sometimes accounts for the absence of politeness and courtesy among our young people. They have not had the opportunity of observing the pleasure and happiness which is caused by polite conduct, nor the contrary feeling resulting from boorishness. Usually the young returned missionary, and the young girl who has secured an education away from home are the most graceful, kind, and polite people of our communities. They have had an opportunity of tasting the bitterness of rude conduct, and have seen with what contempt other people regard it; and, having applied this lesson to their own lives, they fear to offend in this respect.

No more disgusting thing can come to our

I notice than that of a young boy or girl either not answering their parent at all, or else addressing them in language or tone that they would never think of using to a stranger to whom they had just been introduced.

L In Sargent's "Our Home" are published certain fundamental rules that should be read and re-read in every home, and that might profitably be framed and hung up in young people's bed rooms. Some of these rules are in substance as follows:

1. Make the comfort and welfare of others the prime object of your social life.

2. Associate yourself with men and women of good quality if you esteem your reputation.

3. If you speak of anything divine, let it be seriously, in reverence and honor.

4. Speak and listen respectfully to your superiors; strive not with them in argument; submit your opinions in modesty, and finally accept their judgment as conclusive.

5. Show deference to your parents. When young, obey them without asking the reason why; when older, let them never feel that they are disobeyed.

6. Be prompt in all things and at all times dispose of your time as if your watch were too fast, and you will always have a few minutes' margin in the fulfillment of your engagements.

7. Always speak kindly and politely to servants and inferiors,

8. Always be quiet and unassuming; speak as little as possible of yourself. Never boast of your own knowledge, nor accuse another of lack of knowledge.

9. Never attract attention by either dress or behavior. Noisy talk, forwardness, extremes in fashion or flashy colors are marks of a low degree of cultivation.

10. Never answer a serious question in jest, nor a civil question rudely.

11. Think before you speak; keep your promise, and undertake not what you cannot perform.

12. Speak no evil of those that are absent. Never interrupt a conversation, and give no advice without being asked.

13. Generally remove your hat if you meet an older or superior person, and always do so when you meet a lady, even though she be your wife or your sister.

14. Always be clean. Unless necessitated by our work, dirty hands or clothes and tumbled hair are evidences of laziness.

15. Never laugh at the weakness or misfortune of another; and never violate the confidence another has reposed in you.

16. In speaking or writing give to every person his due title according to his degree. This is not flattery; it is polite recognition of his superiority.

## LATE HOURS.

*"Darkness and Sin—Light and Virtue"*

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The man who wrote "Early to bed and early to rise, makes a man healthy, wealthy and wise," was a philosopher and a careful observer of the effects of custom upon mankind. Yet he taught a philosophy which the multitudes do not care to know, because the knowledge demands a sacrifice they are not willing to make. It is the old, old story—the lesson is so simple as to seem unworthy; so exacting as to deprive us of the right to subject ourselves to the temptations of night and darkness.

Thinking men have generally regarded truth as light and error as darkness; and, no matter how we may view conditions abstractly, it is true that light tends to make sin hateful, and to glorify right; while darkness shrouds virtue and encourages vice. Timid people may say that is not true, but let them go back over all their lives, and think when they were most tempted.

If, then, darkness, whether the shadows of night or the shadows of sin, does tend to wrong doing, ought not people who are subject to temptation to avoid its evil influences? The over-confident will say there is no danger; the timid may say, there is

nothing but danger; a conservative position must assume that we should not necessarily avoid darkness but fortify ourselves in every way to resist and overcome danger. No one is positively virtuous who has not been subject to temptation, and the neutral egotism of the untried is evidence of weakness. He who has strength of character may walk in the darkness of night, or in the haunts of sin, and return unhurt or undefiled; in the same place a weak one could not escape injury or pollution. The danger of darkness then does not come to those who are being molded by their surroundings.

One of the critical periods of life is the passage from youth to manhood and womanhood. Most young people from sixteen to twenty years of age think themselves strong, feel that older people are fogies, and imagine that they are the real power which moves the universe. To them the danger of sin is a bugaboo. How often do they say: "Yes, he fell," or "She yielded, but I am proof against such influences." "I can drink a glass or two, but quit whenever I want to." This youth is foolish, and regards the wisdom of experienced age as sentimentalism, unworthy of its attention.

To guard the inexperienced during their rapid development to maturity is a serious problem. The present-day idea (no matter what it may have been in the past) that life is for pleasure, is a strong barrier to the acceptance of experience as a guide. Most young people cannot see, some of them will not see,

that the common idea of pleasure leads away from purity and right. Such pleasure is not necessarily impure and wrong, but its tendency is toward shallowness and, ultimately, degradation.

The opportunity, for supposed pleasures, afforded by the darkness of night, make it unsafe to give young people all the liberty they demand. In many homes there is a custom of sending the children into the streets to play evenings, unmindful of the baneful influences often there at work. In many cities and towns, restaurants, candy kitchens, sensational theatricals, skating rinks, and other places, offer inducements to waste time, and to cultivate a desire for enervating and sensational pleasures. The danger of such places is that they are thought to be innocent. But when we consider the great numbers who patronize them, and the great susceptibility of the patrons, there can be little doubt that such places are a greater menace than saloons; and, yet, how horrified parents would be if their sons and daughters were visiting the latter places.

A common danger, especially in country places, is that of the young man who owns a horse and buggy, and spends his evenings driving with some young woman on the unfrequented roads. Such vehicles may be seen up to the morning hours, loitering along where they expect no disturbance; and then parents and friends assume to be shocked when there is a hurried marriage, and an untimely addition to the family.

To say that young people must not be out at night would of course be folly; but to allow them full liberty at such times is also folly. Until they are old enough to appreciate that there may be danger, children will be better off in the company of parents or other older people. After that, they should be judiciously led, and dangers frankly pointed out. And, along with all the advice, let it be shown that there is a positive immoral effect produced by too much freedom under the cover of darkness; let church and civic authorities unite in demanding the abolition of so many enticements, and then work to offer to their young people a chance to spend their evenings in reading-rooms, literary societies of different kinds, and in schools where the practical works of life—sewing, cooking, carpentry, blacksmithing, etc., may be learned. Keep their minds occupied with something useful, and they will be strong in virtue.

## PARENTAL PUNISHMENT OF CHILDREN.

*Parental Punishment is an Evil Which Can Only Have Necessity  
as an Excuse for Its Existence.*

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Generally speaking the infliction of physical punishment is erroneous. It is frequently nothing but a demonstration of superior physical force over dependants, incited by anger, and mistakenly believed to have a reforming effect upon the offender. Some parents treat children as they do their horses. They fail to teach them the result of certain conduct and then punish them for not understanding it. A horse sees an approaching train, and failing to understand that there can be no collision, so long as the train and the horse travel on slightly distant, but parallel lines, he frets and rears and tries to escape the seeming impending danger. Instead of soothing the horse with words of assurance, the driver strikes him with the whip. The horse feels the pain, but has learned nothing. On the contrary he erroneously associates the whip with the apparent danger, and from thenceforth has an increased fear of approaching inanimate objects. So with a whipped child. It is told not to open the gate or cross the street, without being first taught that such action might involve bodily danger to itself. It

crosses the street, is recalled by its mother, receives a 'slapping, but has learned nothing, except that apparent rightful childish enjoyment is arbitrarily opposed by the mother's superior strength and is followed by pain.

Proper conduct upon the part of the child or adult seldom springs from fear, or the authority of another. Noble impulses and correct acts are the result of knowledge of the difference between right and wrong. No amount of external control can produce a strong or noble character; otherwise prisons and penitentiaries ought to be the best character developers in the world.

The sooner a child can learn to distinguish for itself between right and wrong, the better chance it will have to develop character. For this reason a child constantly acting under mere unexplained parental authority, is more likely to go astray, because it has become habituated to be subject to the will and suggestions of others rather than to rely upon its own determinations of what is right. Individual and personal responsibility should be early impressed upon the child. It is of no use to have a perfectly obedient child, if such obedience has been built up from without and not from within. While it is true that in some cases, during its earlier years, a child must obey its parents without asking the reason why, yet generally speaking, blind obedience is as pernicious to a child's character development as it is to that of an

adult. A willing obedience is the only true obedience, and means an obedience which is the result of an activity of the will, a concurrence of our choice with the choice of another. Indeed character is only a completely educated will. The will is educated by repeated opportunities to choose between right and wrong, and these opportunities arise only when the mind is often called upon to consider the results and possibilities of varying and even antagonistic conduct. But virtuous actions, produced by nothing but fear of physical punishment, does not develop the mind. Indeed, the right or wrong of the act has not been considered by the individual at all; it has been determined by somebody else. The doing of the act, therefore, does not demonstrate any individual virtue, and a repetition of it may be dependent wholly upon the continuance of the existing fear.

“Moral life begins when conscious motives take the place of blind impulse,” and the conduct of children cannot be bettered until they have higher motives for their actions than mere fear of punishment. Many parents are more anxious to be obeyed, than to have a truly, and therefore willingly, obedient child.

Physical punishment should be employed only where all other means have failed, and is seldom required when children have been properly managed in their infancy. In very small children spitting may be occasionally effective in restraining the nat-

ural inclination to meddle with things not intended for their use. For instance, the creeping child must be taught not to pull the table cover off, because of the danger to itself as well as the destruction of property. It is too young to be reasoned with, because it cannot see any difference between pulling at its rattle and pulling at the table cloth. It may then become necessary for the mother to spat its hands so as to have the child learn that pain accompanies the pulling of the table cloth, while pleasurable noises accompany the pulling of its rattle. And so on. There may be lessons that cannot be taught to a young child except through physical pain. But this appeal to the mind and soul of the child, through the sense of physical pain, if employed at all, should be used as little as possible, and should be stopped altogether as soon as the child is old enough to be reached through its intellect, its love or its conscience.

Says Mr. Riddle in his "Child Culture:"—"Some form of punishment is necessary in the regulation and control of nearly every child; but this does not necessarily imply physical punishment. Punishment should begin with the highest attributes in the child's nature susceptible to influence, and descend to the physical only as a last resort. That is to say: the parent should first strive to punish the child or produce the desired results by awakening its conscience. If this fails then appeal to the self respect or the affections. If these are ineffectual then

the child should be denied something that it wants, or compelled to do something it does not want to do. Finally, when all of these have failed, physical punishment may be justifiable. \* \* \* Punishment to be of any practical value must be sufficiently severe to make a deep, abiding impression. Afterwards the child should be treated kindly, and earnestly encouraged to do right; with the assurance that if it does so, the painful experience will never be repeated. One or two such whippings usually are all that are required for the control of even the most rebellious child."

There is another form of parental punishment, which is equally wrong, but probably more indulged in than physical punishment, and that is scolding. Herbert Spencer, in an essay on "The Rights of Children," says: "It is a real sin against the child's nature to scold it. There may be times when a short, sharp, severe reprimand, which is far from being scolding, is necessary; but constant scolding, which is nothing but fault-finding and reprimanding, is an error into which many excellent parents fall. It has little place in any true system of family government."

The child that is scolded for every little thing, and continually found fault with, often becomes careless or indifferent and not infrequently willful or spiteful. Continually nagging a child destroys its finer feelings, dwarfs its self-respect, and aggravates the worst elements in its character.

Unfulfilled threats of punishments are the most pernicious character destroyers that can be introduced into the early life of a child. It is not only ineffective to accomplish the intended purpose, but it weakens the child's confidence in the parents, and is usually the first lesson it receives in the crime of falsehood. Warn the child of the danger of its probable conduct, or of the wrongfulness of its intended act, but never threaten it with the punishment of such act, because by that means you practically say to the child that you do not trust it, and that you expect it to do or not to do from no other motive than that of fear of punishment.

## PARENTAL REWARDS TO CHILDREN.

*Promising or Giving Rewards to Children is a Dangerous Expedient.*

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There has been a great deal more written and said about the wrongs of unnatural punishment of children, than there has been about giving them unnatural rewards. And yet, unquestionably, more characters have been destroyed, and more children spoiled through unnatural rewards than through severe punishments. As to the latter, its inefficiency is recognized even among those who give the education of children but little attention. Not so, however, with rewards. Many a parent who will think twice before he will strike a child, finds himself so fatigued, so worn out by other matters, or so over-indulgent that he stands ready at almost any time to bribe his child to do its duty. It is not because parents fail upon due consideration to recognize the wrong they thus impose upon their child, but it is simply because, at the time, they fail fully to appreciate the extent of their wrong-doing. If the soul of the child could cry out aloud whenever an unnatural reward is offered or given, as the body does whenever an unnatural punishment is imposed, then doubtless parents would not so frequently commit the offense of child bribe-giving.

It does not take long for children to ascertain their parents' faults, and if they once have discovered that by mere persistent refusal of duty, they can secure a reward for doing that which their conscience plainly tells them to do, then they will not thereafter hesitate invariably to exercise the power thus given them. Such a child is not only an annoyance to its parents, but it becomes a nuisance to society. Almost every virtuous act that he does, results either from temporary personal desire, or from some other low motive. Sometimes, the child will even knowingly create conditions that will displease its parent, simply to get an opportunity to secure a reward or to demonstrate his capricious power over its parent.

The approval of conscience is the only natural reward for the performance of all duty, and this fact should be taught to every child until it is thoroughly understood. Of course mere preaching to children about this doctrine will not answer the purpose. Most little children hardly realize that their conscience does or does not approve any given act, any more than they realize what their duty is. These things are matters of practical and slow education. The babe who closes its eyes at its mother's request does not at first appreciate that it is performing a duty,— an act of obedience, but it soon learns that giving heed to requests, brings mother and child closer together in their carresses, and omission to do as it is told, produces pain to the child's feel-

ings by seeing its mother's sorrowful expression of countenance. Gradually it associates obedience with pleasure, and disobedience with pain; and as conscience becomes more and more developed, the child also associates approval of its own inner consciousness with that which gives pleasure to others, and disapproval of such inner consciousness with that which produces pain to others. In this way the child gradually learns the true relationship of duty to conscience. But should that child discover that disobedience produces material benefits to itself, in the way of reward for discontinuing such disobedience, it will then naturally choose that course, which will not only procure for it some particular gift, but also in the end give to it the mother's pleasure as well.

Circumstances may arise, however, when the giving of rewards, other than the approval of conscience, for the performance of good acts, may become necessary. Such circumstances should, however, always have for their basis the doing of things beyond the ordinary duty of a child. For instance, if a child understands that it has certain hours for its own personal pleasures, and it becomes necessary to engage such child in work for the parent during those same hours, then it may not be wrong to recompense such child for the seeming sacrifice. This is a natural reward, and does not destroy the child's character development. On the contrary it may teach the child the lesson that

increased efforts produce increased blessings, not only in an abstract, but in a substantial sense. Such rewards do not take away from the child the understanding that ordinary duties still exist, which must be performed without any other reward than the knowledge of having done what is right; and parents should be careful not to make an appeal to the sense of duty at the same time as they offer a reward for things, which are understood by the child to be matters beyond his duty. It should pass as a simple trade, in which the extra efforts are compensated in some way. Material rewards should be kept so distinct in the child's mind, that he will not learn to make such rewards the ruling motive of his acts.

Besides, in giving such rewards much care should be saved by him for future permanent benefits. In this connection parents ought to be warned, never to "borrow" a child's savings except in cases of extreme necessity. If a parent should forget or unduly delay to return to a child that which has been given him, it has a tendency to disturb the proper confidence that should always exist between parent and child. If rewards are given at all, prefer gifts that appeal to the mind rather than those that appeal to the physical being only. A book is better than a drum, and a wished for outing better than money.

But the worst and most injurious parental action in connection with the subject of either nat-

ural or unnatural rewards and punishment, is that of bribing children with promises, or threatening them with punishments, which are never meant to be fulfilled or carried into effect. In too many cases it has happened that these promises and threats have been the child's first lesson in the crime of falsehood. The little girl never makes an unfulfilled threat of punishing her doll, until she herself has encountered a similar unfulfilled threat from her mother, and the boy never lies to his playmate, until he has caught his father telling him that he was only going into the other room for a few moments, when, as a matter of fact, he went to the theatre for the entire evening. The little seeds of falsehood thoughtlessly sown by parents in the minds of their little ones, propagate themselves more rapidly than similar falsehoods told them by others, of whose integrity they have not become so firmly convinced. Threats and promises should be sparingly uttered, but when spoken should be conscientiously lived up to, or else such sufficient explanations should be given as will enable the child fully to understand that the promise or threat should not or cannot be fulfilled because of circumstances that have arisen subsequent to the making of the same. A promise given to a child is as sacred as a promise given to an adult. But the injury of a breach of promise is greatest when committed by a parent toward a child. The punishment of a broken promise between adults falls solely upon him who is guilty of such breach,

while the breaking of a promise by parent to child not only causes distrust, but lays in the heart of the child a foundation for falsehood—the beginning of all crime.

## PATRIOTISM IN THE HOME.

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“Breathes there a man, with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!  
Whose heart hath ne’er within him burn’d,  
As home his footsteps he hath turned,  
From wandering on a foreign strand;  
If such there breathe, go, mark him well;  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim;  
Despite those titles, power, and pelf,  
The wretch, concentr’d all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from which he sprung,  
Unwept, unhonor’d, and unsung.”—Scott.

Patriotism is love for one’s country, and as Christ gave the test of mankind’s love for Him, so may we imagine our glorious nation crying aloud to her children, “If you love me, you will work for my interests, you will protect my good name, you will live a life so true that I may point to it with pride and call you mine.”

The true patriot is not the one who expresses

this love only on national holidays by firing cannon and shouting hurrahs; he is the one who respects his country so much that every act counts toward establishing the fact that his nation is great and her citizens, honorable and trust-worthy.

The foundation of this love is laid in the home and the parents who fail to develop in their boy or girl this sacred feeling, have failed in one of their duties. The home is a miniature nation, in which the child first learns that the other members have rights upon which he must not infringe; he learns the lessons of loyalty to father, mother, brother and sister; he learns that sometimes it is necessary to sacrifice his personal feelings for the good of the family; he learns that order, peace and happiness result from obedience to the laws that govern that home. The boy who fails to get these lessons will not respect his government and will break the laws of the nation.

Some one has said, "Ideals are the forms in which we strive to mould our beings," and if that is true, how necessary it is for children to have proper patriotic ideals to look to. The soldier is the commonest type revered as the hero of his country, and too much cannot be said of the man who is willing to give his life when his nation calls. There is another, however, who deserves to be placed where he can be seen often; he is the man who also is not afraid to die for his country, but more important still, he dares, to live for it.

“By a life, consistent with right,  
He lifts the stars and stripes above ;  
He labors always with his might  
With no incentive but true love,  
Determined ne’er an act to do  
To stain the red or white or blue.”

Who has done more than the men who gave their lives making roads ,building bridges, digging the ditches and canals necessary to reclaim a desert and make homes for their children? Like the soldiers, the Pioneers gave their lives, but they used them in the development of their country many years before they laid them down.

The thrill felt by the patriot when he sees Old Glory unfurled, the impulse that forces him to bare his head are not born in a day or a year. The seeds must be sown early in life and they must be carefully nurtured by parents who respect and love their country before true patriotism is developed.

Too many parents feel that their duty is done when they have placed in the hands of their children supplies of dangerous explosives to make a noisy Fourth of July. It means little to them that the youthful citizens in their charge do not know the lines of a single national air, or that they are ignorant of our nation’s birth and the men who laid the corner stones of Independence.

These are the important seeds that can be sowed best in the home. Tell the story of Old

Glory and her victories. Have the nation's flag in your home and let it be held sacred.

“Off with your hat as the flag goes by;  
Uncover the youngster's head;  
Teach him to hold it holy and high,  
For the sake of its sacred dead.”

Encourage the children to learn the national airs and sing with them; then when they are expected to render them in public they will not be embarrassed as many are today. The people of other countries rise when their national airs are played or sung. Would it not be well for Americans to show the same respect?

These are but outward manifestations, and while they do much toward instilling a love for country, young people should be made to feel that the truest way to serve one's country is to live a life so pure and true that every day it will add its share of strength, dignity and love; and that

A long life well lived is the greatest service one can give.

## PROPER ASSISTANCE FOR THE WEAK AND ERRING.

*Every Weak and Erring Soul Needs Our Help.*

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In the parable of "The Prodigal Son" the Master did not intend to convey the idea that parental love should be greater for the son that has erred than for the son who has been obedient. But He did intend to teach the lesson that after a sinner has suffered the full measure of his punishment and has truly repented, his return to righteousness shall not be embittered by useless reiterations of the wrongs committed, or by a half-hearted acceptance of the sinner's domicile under the parental roof. The feast of the fatted calf is not intended to symbolize any palliation of, or sympathy with, the sin committed, but only as expressive of the parental joy at the son's determination to "go and sin no more." If the older brother had accepted the feast in that spirit, he would not have detracted anything from his own past record, but he would have increased its glory by adding thereto the virtue of having to some extent alleviated his brother's feelings of humiliation for not having followed good example, as well as aided him in starting anew a righteous life. But, like many of his more modern brethren, he forgot that the mighty oak has no need of help from others

and that it should be given to the young sapling, that has already bended to the storm of temptation because it cannot stand alone and needs some artificial strength from outside sources to keep it from breaking altogether. And the more it has been injured the more it needs the shelter and protection of the big oaks around it, so as to strengthen it in its effort to be straight, and thus enable it some day to become a great and mighty oak, like its surrounding and protecting brethren of the forest.

So in every home there are saplings that need protection, and failing to get it, bend to the storm of temptation in a greater or less degree; while upon the other hand, in nearly every family there are some children, who from infancy up have been strong and mighty oaks, that never asked for and never required any particular encouragement to grow up straight and loveable and morally self-supporting. Characters so divergent in their natures, cannot be treated alike, even though they belong to the same family. The rules of family government that will fit one, may be obnoxious to the other, and the parent who has studied both and gives to each that which will best promote his peculiar nature, ought not to be charged with partiality. To one it may only be necessary to give strong, healthy, moral food, that will give life to his growing strength of character, while to the other it may be necessary to give dainties of coaxing and indulgence in order to stimulate his weak, moral appetite and desire.

In both instances the end to be accomplished is more important than the particular means employed.

But really the greatest difficulties with regard to these conditions in a family, are not found in the seeming partial methods employed, but more often in the fact that parents do not give study enough to the character and disposition of their weaker and erring children. Usually a stubborn and disobedient child has been spoiled during infancy, and besides is generally possessed of a very strong will; and although that will has heretofore been wrongfully applied, yet by patient, careful endeavor, it may be put to the very best of purposes. Here is a boy that is repeatedly guilty of disobedience, he has been punished for it and accepted the punishment with stoic indifference. Finally the parent, with probably the same heat of temper with which he punished the boy, tells him that he has given him up, that he will never make another request of him, that he will have nothing to do with him, that he would prefer his room to his presence, and other similar rubbish, which of course he does not mean, and the utterance of which in more reflective moments he greatly regrets. But what is the effect upon the boy? His already defective nature has become more tumultuous by pride, chagrin, and resentment, and has made him wholly unfit for repentance, sorrow or even correct thinking of any kind. He either contemptuously repels his parent's tirade, or, more likely walks away, silently concluding that he might as

well be killed for a sheep as for a lamb, and therefore continues in his sinful ways. What that boy needs is not punishment, nor scolding, not the withdrawal of the hand of fellowship, but on the contrary he needs something that will quiet his mind, something that will quiet his soul, and the comradeship of somebody in whom he has confidence, and who sympathizes with him and justly criticizes his weakness, rather than merely passing judgments upon their results.

If by your own conduct or by your want of ability you are unable to give the required aid, seek for outside help as you would if your child were sick with a disease, the remedy for which is unknown to you. Don't give him up. God gave his soul into your keeping, and it is your duty to continue that stewardship until He who intrusted you with it shall release you therefrom. No matter what your child may do, short of unpardonable sins, stay with that child. If you are no longer interested in his redemption, how can you expect others to be? And yet, what would be your anguish in the Eternal worlds, when inquiry is made as to the whereabouts of that soul that was given to you and you would be compelled to answer: "I could stand him no longer, and he went his own way and was lost"?

But no parent need to wait until conditions have become so bad that they seem to him unendurable. The truth is that most parents are too busy to give sufficient attention, or at least to give timely

aid to their weak and erring children. But very few children would be lost if they could always be kept within proper parental environment. Few men have gone wrong after they have reached twenty years of age. It is during their formative period that they need parental attention, after that even the weak will take care of themselves without much effort. But usually during that very period parents are so engrossed in securing worldly comforts, or in gaining either public, social, or ecclesiastical prominence that they overlook their more important mission of returning to God the talents He has given them. It is positively wrong to prefer worldly wealth or distinction to giving attention to our weaker children. And even work in other parts of the Lord's vineyard may become censurable, if by so doing you are neglecting the particular work specially entrusted to you and for which you alone are held responsible. What mattereth it if you gain the whole world, or even the gratitude of some other souls in whose interest you have labored, if you thereby have lost your own soul or one of the souls entrusted to you? But even if you feel that you cannot personally undertake to aid your own children, do not commit the further wrong of not taking time to see to it that somebody else does that work for you.

Oftentimes the weak and erring child is more sinned against than sinning. He was perhaps petted and spoiled in his infancy, or his home surround-

ings were neither cheerful nor properly conducted. Perhaps it is lack of health or unwise mental development that has left his soul deficient or imperfectly developed. Home influences so constantly surround the child and so continually affect it for good or for ill, that it is impossible to tell at what particular moment the first downward step was taken, or what particular thoughtless expression or act first caused the child to take the wrong course in life. A turn in the child's life may have been made by the simple fact of having turned it away at a time when we were extremely busy, but when at the same time the child had depended so much upon our counsel or our sympathy in some little affair that seemed as nothing to us, but to the child meant everything. Or the turn may have been made by seeing some wrongful act of ours, or even by an inopportune word falling thoughtlessly from our lips; acts and words which the strong child would have passed by, but which to the weak child has given life to a slumbering disposition for wrongdoing. "A mother speaks a fretful word to a child at a critical moment, when just upon his trembling lips hang the ready word of penitence, and in his eye a tear, held back by the thinnest veil through which a single tender glance might pierce. But the tender glance is withheld. The penitence grows cold upon his lips, the tear creeps back to its fountain, the heart grows harder day by day, until that mother mourns over a wayward child, the neighbor-

hood over a rude boy, the city over a reckless youth, the state over a dangerous man, and the nation over the sad havoc of a dark assassin. Who can trace to its ultimate effect that fretful word through all its ramifications to infinite consequences? Of all human influences those of home are the most far-reaching in their results."

It is for this reason that not only the parents, but the brothers and sisters have an important duty to perform in aiding the weak and erring. The mutual influence of brothers and sisters may be almost incalculable. There are many men who owe their honor, their integrity, and their manhood to the influence of pure-minded sisters. Sisters usually have it in their power to shape the character of their brothers as they choose. There is generally a pure and holy affection existing between brothers and sisters. It is natural for all brothers to feel and believe that, in some way, their sisters are purer and better than others, and sisters also believe that their brothers are nobler than the brothers of their associates. This sentiment is so universal that we cannot help believing it was ordained for a wise purpose. That purpose enables us at all times to be ready and willing to be guided by those, who at the same time know our weaknesses best and also are the most vitally interested in our welfare. We all feel the sting of an insult to any member of our family, as we feel equally depressed if any one of them does a wrong; yet how both

parents and children rejoice if one of their own return to the fold, even though in rags and poverty, if sorrowful and repentant of heart. Truly "there is more joy in heaven over one sinner that repenteth, than over the ninety and nine," etc.

Let us also remember that when we extend help to a weak or erring child, brother or sister, that we must do it unostentatiously and not half-heartedly. It must be done in the natural way, in the way that God helps His weak and erring children, without telling them either of the great wrongs they have committed or of the great mercy that is extended. The sinning and repentant soul knows full well the enormity of its wrong, and fully realizes that it has not deserved the mercy that it receives. Many a child has declined to show signs of repentance, simply because it feared the scorn of its brothers and sisters or the sermon of its father or mother. If we forgive, we should forgive as did the father of the prodigal son. Give to the erring one our fattest calf, the best we have, our confidence and our support; otherwise we had better refuse to accept the repentant wrong-doer into the fold. A forgiveness with strings to it that prophesy failure and insincerity on the part of the penitent, is no forgiveness at all. Either refuse to forgive at all, or forgive with your entire heart.

## PERSONAL RESPONSIBILITY.

*He Who Assumes Responsibility is a Leader; He Who Shirks it is a Follower.*

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There is nothing that pleases a child more than to feel that it is entrusted with some particular task, involving personal responsibility. We see this instinct manifest upon every hand. It makes the boy in his play act "like father does," not merely as a matter of imitation, but because his imagination permits him to associate with such acting, the idea of acknowledged responsibility. The underlying unconscious thought of a girl playing with her doll, is the wish to have individual responsibility regarding somebody or something. The pride of a boy in being made captain of his class, or leader of his crowd, is simply emphasizing the pleasure he feels at being considered able and worthy to discharge the individual responsibility attached to such a position. Good disciplinarians have long since learned that the most successful way to arouse the latent faculties in a child, is to give it something to do, that requires personal responsibility, and then display confidence in the child's ability to perform it. Even men grow only as fast as responsibilities are placed upon them; and no man ever became great

until he was forced to accept great personal responsibility.

The difference between an ambitious boy and one that is otherwise, is that the former seeks more earnestly for opportunities of personal responsibility than does the latter. Aided by thrift and confidence in himself, one boy displays an early desire to become self-supporting and to do things in the world, while another boy, either through the influence of unfavorable environments or want of ambition, permits his instinctive desire for responsibility to take the form of becoming a society leader, or a swaggering corner cigarette fiend, or else waits for responsibility to overtake him. In either case, however, there exists a distinct desire for personal responsibility, and it is only a question of whether or not this desire shall be given a proper direction and sufficient opportunity to display its positive, neutral or negative value to mankind in general.

The home is the nursing ground of every virtue, and the parent the responsible cultivator of the same. Proper acceptance of individual responsibility is a virtue that needs fostering in the home; and the child will grow in this regard only to the extent that parents have a correct appreciation of the importance of extending to every child some opportunity for the exercise of such responsibility. Nothing was ever achieved by merely talking about it; and nothing can be said to be our own accomplishment, until it is part and parcel of ourselves, and

the result of our own thought and action. No child ever became a writer until it wielded a pen, nor did it become a farmer until it dug with a spade and made furrows with a plow. The little child who relies upon its mother to put on its stockings and its dress is a mere dependent and will continue to be so in other matters until its mother realizes that an important principle is involved in thrusting personal responsibility upon her off-spring. The child who throws its clothing all over the house, and never can find anything, is simply the victim of improper training. It has been taught by experience that it has no personal responsibility in regard to these matters, but that the mother or older sisters will assume it all. Let that child once learn that the neatness of its room, or the whereabouts of a desired dress or toy depends wholly upon its own action, and that inconvenience and annoyance results from its carelessness, and it will only be a short time before it will mend its ways and assume the full responsibility for the proper keeping of its own belongings. A child's punctuality at day school, Sunday school, or any other engagement never becomes developed, so long as the mother carries the responsibility of seeing that it is observed. The boy's chores will be neglected and the girl's household duties forgotten, if they habitually are performed only when requested by the parents. If the father would only insist upon his boy reporting the farm and house conditions at night, and the moth-

er would only permit the used dishes to remain unwashed until needed for the next meal, the children would soon realize the extent of their responsibility regarding home duties. But if the father will grumbly go and do the work himself, and the mother will scold, and then tire herself out in doing both her own and her daughter's work, the children will soon learn that the grumbling and scolding is simply talk, and that any other and more pleasurable occupation will in the end be tolerated by the parents. Rather than omit to educate the child in a practical way to accept duties for the performance of which he is, and will be, held personally responsible until it is properly finished, the mother had better temporarily neglect her home, sit calmly down, and firmly insist upon doing nothing except watching her girl performing her assigned task; and the father had better temporarily lose a little time in overseeing the work that properly belongs to the boy. In the end both will be gainers; the parents will have a more systematic household, and the children will have gained an education, that will be of great value to them in their future career.

Personal responsibility in the boy, produces a man that can be relied upon. It will not be necessary to tell him more than once of the hour that his work commences, or what his labors consist of. He is "Johnny on the spot" in his school, on the farm or in the office. He will find work to do in the absence of his teacher or employer, and such work

will not need inspection after it is done. He is the boy that finishes his task whether it is quitting hour or not, because to him acceptance of his labor is of greater importance than simply working so many hours. He is the boy that is put in charge when the master leaves, and he is the man that both the family and the community look to in the hour of need.

Personal responsibility cultivates creative genius. The man who senses his own responsibility, will not be thwarted by the insufficiency of the means at hand, but will discover some way to complete the work he has undertaken. The young missionary who feels the responsibility of his call, will not complain of the unpopularity of his message, but will persistently seek to discover ways by which he may introduce and establish its truth among the people. He simply cannot go home without seeing results from his labors. The elder, who feels the responsibility of his priesthood, will not be satisfied with simply belonging to the church, or assert that he has no time to devote to religious duties, but he will seek some means by which he can aid in carrying on this great latter-day work.

But the man is only the result of the boy; and until parents learn the value of placing personal responsibility upon the child, the latter will only imperfectly appreciate the proper exercise of that attribute. If a child has never tasted the sweet pleasures accompanying a labor well done, and for

the results of which it is alone responsible, it has been deprived by its parents of an essential education in life. Except as such child may later on overcome the error of its parents, it will be hampered in its life accomplishments, and will be an insignificant drone, when it might have been a shining light in its own community, in the nation and in the Church. So great a factor in human life is the possession of a proper feeling of personal responsibility, that we instinctively follow only that individual who we believe will assume responsibility at the requisite moment, and permit the person who shirks such responsibility to be a "hewer of wood and a drawer of water." Parents, which alternative will you give to your child?

## WORK AT HOME.

*Work at Home Should Be Made a Pleasure as Well as a Duty.*

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The maintenance of a home, like the maintenance of any other institution, involves two factors—financial outlay and work. The first part is and should be taken care of by the provider of the family, but the home work is justly the burden of all the members of the household, and should be properly distributed. Indeed the success of the home depends largely upon whether this division of home responsibility is properly understood and adopted. If it is borne exclusively by the parents, and the children excused from performing their part, then it will usually produce a slouchy and costly home to maintain, or it will make a drudge out of the mother. Either is unjust, both to the suffering parent and to the children themselves.

This is very well illustrated among many of our wealthier homes, where the children have no other duties to perform than those that administer to their own selfishness, and where as a consequence the young people live only for themselves, and expend their natural energies in idleness, dissipation and sin. And in poorer homes it is even worse, because, while at all times the vice of not exacting

work from the children will have the same degenerating effect upon them, yet without possessing sufficient wealth, this evil will have the further effect of producing suffering to somebody, either indirectly by causing the home to be neglected, or directly by making of the mother a woman prematurely old, too tired and exhausted to give any attention to the higher purposes of home-life and child training.

Just what kind and proportion of home work should be exacted from each child depends largely upon the individual conditions existing in the various homes. In some homes it may only be necessary that the children should share with the parents the chores and the work in and around the house, while in other homes the boys may and should be required to aid the father in obtaining the means needed for the general household expenses. In any event all children should be expected to bear such portion of the family burden as may be warranted by their age and the conditions surrounding the household.

In nearly all instances the child's attitude toward work depends greatly upon the inspiration it may receive from the parent in this respect. If the work is properly planned by the parent, if the child can see in it a specific purpose to be accomplished, and if the child feels that it has its parent's confidence in its ability to perform and share home duties, then it will receive a strong incentive not only to do the work, but to do it well. Parents

should never hesitate to share inferior work with the children, nor should they be stingy in praise and acknowledgment of service faithfully or excellently performed. If children show initiative in work, they should be commended for it, even if it is not as well planned or executed as the parents themselves could have done. And under no circumstances should tasks be assigned to a child which it is either incapable of performing, or which will prevent it from having an ordinary amount of time to devote to its own pleasures and recreation.

Many parents permit children to feel that during school periods they have sufficient duties to perform in attending to the work of their mental development, and that their physical exercise should not be required to be exerted in the direction of ordinary work. This is an error. Swinging the ax is better exercise than swinging Indian clubs, and two hours of actual manual work per day for students will produce more brain as well as more brawn. In giving us hands as well as a head, nature intended that both should be made useful, and that one should rest the other. But physical effort without a purpose, though it may exercise the body, gives no rest to the brain. The boy who is persuaded to the necessity of performing well-defined and systematic manual labor, and is made to feel that the results of his efforts will add to the material welfare of the family, will not only gradually recognize the superior pleasure attending such physical en-

ergy, but will so regulate his work that he will have plenty of time to play baseball, go swimming, or indulge in such other pleasures as his nature and inclinations may demand.

We often hear of overwork. If by such is meant an undue strain upon the mental faculties of an ambitious child, it may have some foundation in fact, especially if applied to a growing young girl, after she has attained a certain age of development. The only remedy for such a strain is to force the mind into a different channel. To such a child the beet field or a necessary housecleaning confidently entrusted to its care would be better than any nerve or other medical tonic. Manual overwork under such circumstances is practically an impossibility, because while the diverted mind would give greater zest to the physical energies, yet the fatigue resulting from unusual manual efforts would give ample warning against physical overwork, and gradually an equilibrium would be brought about by the contending mental and physical forces, which would restore the child to its usual health. But it will be otherwise with the nervous society girl, who prides herself upon the fact that she never washed a dish or cooked a meal in her life. If she once collapses, her case is almost helpless. Petted and indulged in ease, she has lost the grit of energy, and surrenders without a struggle to the hysterics of her wornout and abused nervous system. Physical exercise of a nature that will thoroughly divert her mind and

rest her nerves is her only remedy. Physical culture, automobile riding, or even lounging at the seashore will not give her the required rest. These exercises still allow her nerves the same opportunities for exciting agitation. What she needs is work—and it must be work to which is attached a certain amount of definite responsibility. Work is the best form of exercise, it is ordained of God, and tends to promote health, while it prevents the formation of evil habits.

In connection with this subject there is a question which puzzles many parents; and that is whether or not it is morally beneficial to compensate children for the work they do around the house. Some parents believe in the payment to their children of a definite weekly or monthly sum, while others promise an outing, a theatre ticket, or a house party as compensation for the work done; others again feel that the only proper method of engaging children in home duties is to appeal to their sense of honor as members of the general household. Under certain conditions each of these methods may have its merit. But in any event it ought to be an accepted maxim in every home that the payment of money or other material benefit given to a child as a compensation for work, must be used only as a means to induce industry, and must not be viewed by the children as the ultimate end and object of their home efforts. Besides, wherever money is being paid, the child ought simultaneously to be sup-

plied with a home savings bank, so that the good habit of industry may not be offset by the evil habit of carelessly spending money.

The question of domestic work is now attracting national attention, and an effort is being made to popularize it among the growing young American girls. In many schools a department of domestic science has been added to the courses of study and no girl, except in kindergarten, is esteemed too young to learn how to set a table, to make a bed, to sweep, to sew, or to care for the dishes. Rooms are provided for the children, in which are unmade beds, unset tables, unfinished sewing and general disorder. Instructors first show them the bad condition of the room, and point out what effect its untidy appearance has on the occupants. Then the children have an opportunity to put things in order, and when they make errors they are corrected and the work is done over again. As the instructors are of sunny disposition and helpful in temper, it is found the children take hold of the new study with great eagerness and gain a knowledge that will remain with them for life.

Much good could be done if this simple and inexpensive method was adopted in all families and most of our school districts.

## WORK AWAY FROM HOME.

*All Youths Should Be Encouraged to Work; But the Moral Surroundings of a Child at Work is of Greater Importance Than the Mere Earning of Money.*

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Ruskin has said, "If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it; toil is the law." And Smiles says, "All that is great in man comes through work." As academic truths these maxims will probably not be contradicted by any one, but in actual demonstration many of our modern young Americans seem to think that inasmuch as their fathers have lived rigidly up to the toil method, the present generation can afford to let it rest for awhile. In this conclusion they are not alone. Some of the fathers who always have toiled, and still toil incessantly, appear to regard it as a proper reward for their own energy that their boys are not obliged to toil; and many fathers would regret to see their sons put to as hard tasks as they themselves experienced during their youth. Indeed, among old and young there is a growing idea that parental toil has for its ultimate purpose the ease and idle comfort of the family, and this error is the principal cause of the present extravagance and disinclination to labor among young people in America. They

forget that idleness is not pleasure, and that individual pleasure cannot be produced without individual toil.

In most instances the young man of today becomes a bread-earner only as a matter of necessity. And even when the necessity arises he prefers that vocation which will give him the greatest resemblance of not working. He would rather be a poorly paid dry-goods clerk than a prosperous blacksmith; or a well-dressed office boy than a mechanic's apprentice. Often the apparent anxiety for going to school is not prompted by any special desire to acquire knowledge, but is used as an excuse to defer the time when he must engage in productive labor. Nearly all of our best artisans and mechanics in the West are imported from the East or from abroad, and only a very small per cent. of our own boys evince any desire to engage in these vocations. Toil as such is unpopular among the young; and a present sufficiency for daily needs concerns them more than any effort to produce future independence. American society, too, is to blame for encouraging this condition. The farmer boy—the most important toiler of them all—is generally regarded with less favor in the social rank than the mechanic; and the latter less than the clerk in the store. All these are necessary in the development of a community, but if there is to be a distinction, the clerk is the least and the farmer the most useful and desirable citizen.

The American aptitude at trading has made of us a nation of speculators and shop-keepers, and a race of men living more on their wits than on their toil. This cannot last. No community can grow materially until the producer is the most honored, and toil regarded as the highest distinction. Benjamin Franklin said long ago, "He that hath a trade hath an estate; and he that hath a calling, hath a place of profit and honor." However much this maxim may have been disregarded during the last century, it is as true today as it was then. A trade or calling means independence and profit, and among good citizens also means honor.

In this connection it has been urged that the mechanical and artisan classes themselves are discouraging any disposition among young men to enter these vocations, by limiting the number of apprentices that shall enter the respective trades. In so far as this is true it is selfish, and based upon a wrong conception of the best community interests. Natural supply and demand will prevent any trade or calling from being overcrowded, so long as thoroughness of preparation and competency of performance is insisted upon. No boy should be accepted into full standing as a mechanic or as a lawyer until he has spent a sufficient number of years in getting a thorough knowledge of the duties and intricacies of his craft, and has demonstrated by a proper examination his competency to perform well the work required in his chosen

profession. But after such time no man or set of men have a right to determine when he shall work, how long he shall work, or prevent him from using what honest and honorable means in that profession he chooses, to become a more efficient and more successful bread-winner for himself and his family. He should be free, and not fettered by arbitrary rules which have been adopted by others, and to which he cannot voluntarily subscribe. To him should be accorded the privilege of being his own master, or as expressed in the language of the poet:

Every man, the same as I,  
Has the right to live or die  
For his chosen cause;  
But he shall not fetter me.  
By my soul, I will be free!—  
Free to choose the right or wrong,  
Free to help the world along,  
Free to love and free to live,  
Free to labor, free to give—  
Just as may seem good to me.  
By my soul, I will be free!

In selecting a vocation, or any work away from home, care should be exercised in adopting such pursuits as will fit the physical and mental abilities of the boy, as well as avoiding throwing him into environments that may injuriously affect

his moral development. While it is always well to regard with due consideration the expressed preferences of the boy, yet we should be sure that such preferences are the natural result of personal inclination, and not the momentary whims of an inexperienced youth, or the slightly considered results of persuading companions or immediate environment. Thus the boy's preference for railroad work or mining may not have originated in any love for handling machinery or any other work attached to these occupations, but may simply be caused by a love for travel, or by a desire to become possessed of the good wages that usually are attached even from the beginning to this very hazardous work. Besides, viewed from a moral standpoint, there are many opportunities attached to these occupations by which a boy may acquire habits that would not be desirable, and all of these should be considered. Money-getting in and of itself should not be the all-important consideration in choosing the vocation of a boy, any more than it should be the sole influence in determining the energy of an older person. On the other hand it is both unwise and wrong for a parent, without a thorough consultation with and voluntary acquiescence on the part of the boy, to lay out for him his life career. The old method of having one boy take the farm, the next go into business, and the next follow a profession is unwise, because unnatural, and wholly destructive individually. The prime

purpose of helping the boy in choosing a calling should be to develop that which is greatest in the boy, and secure for him an independence among his fellow men. Above all, give the matter consideration, and do not be indifferent to the present or proposed future employment of your child.

In permitting young children to seek employment away from home, extreme care should be exercised. While in and of itself the employment of selling newspapers on the street is honorable enough, yet many a boy engaged in that occupation has there received his first lesson in hoodlumism and bad habits, and has perhaps for the first time been introduced to the inside of a saloon. If by such opportunities the moral development of the boy has been injuriously affected, of course the earning of a few pennies has not only been without benefit, but will be the cause of much parental self-condemnation in after years. So also the environments in some factories, workshops, and other places of employment may be too severe a trial upon the resisting powers of a young boy to justify his exposure to such surroundings. Working for a neighbor, with whom the parent is personally acquainted, is the ideal vacation employment for any young child. It is unquestionably true that most young boys will work more faithfully and accomplish more when employed by strangers than they will while employed by their parents. This is mainly because the relationship and duties of master and

servant do not appeal so strongly to the child while engaged by its parents as it does when employed by others. And such distinction in the manner and methods of work is not necessarily any indication of the child's want of interest in home affairs. Indeed, it is generally only the commendable, incipient and instinctive desire to be an independent bread-seeker rather than relying upon the generosity of his natural providers.

Another matter of great importance is the supervision over the child during its employment away from home. Wherever possible, a young child should return to its parental roof each evening. Absence at distant places has a tendency to make the boy lax in the observance of those rules of conduct which he has been taught at home. The opportunity for family devotions, for family influence and for parental admonitions are naturally not so frequent when away from home; and during early youth these are very potent factors in shaping the destiny of the future man. If, however, absence from town cannot be avoided, parents should make a special point of keeping in constant correspondence with their absent children. It gives the child an opportunity frequently to relate his experiences, and when necessity arises to pour out his soul to those he loves the most, and on the other hand it gives the parents the opportunity frequently to counsel the child as to its course and to remind it of its duties. Neither should parents be content

with simply knowing where their child is; they should know what occupies its attention during leisure hours as well as working hours. The same surroundings may have different effect upon different persons. With the disposition of one boy it may be all-sufficient merely to suggest his duty, but with the disposition and needs of another it may be absolutely necessary that he should occasionally have the encouragement of the personal presence of his father and mother. Such boy should be encouraged to stay at home, or near his parents, until he has secured strength and understanding sufficient to let him embark alone upon the always more or less tempestuous journey of life. But whether at home or away from home, every child should by actual experience be taught the duties of toil, the responsibilities of toil, and the blessings of toil.

“Work for some good, be it ever so slowly;  
Cherish some flower, be it ever so lowly;  
Labor:—All labor is noble and holy;  
Let thy great deeds be thy prayers to thy God.”  
—Osgood.

## PLAY.

*Amusement is a Human Necessity; if Properly Directed, it Aids  
Character Development.*

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The human mind demands amusement, and one of its constituent elements is a love for fun. This is true of human beings of whatever age, but more particularly so as to children and young people. The duty of parents is not confined to furnishing food and shelter for their children, but they should make home pleasant and agreeable by furnishing occasions for merriment and fun. Children should not be required to remain quiet and sedate during the long winter evenings, simply because the stern father wishes to read his newspaper.

A silent home where there is no music nor reading nor play and but little conversation, is a dull and sad place for the young. Children do not like to stay long in those places where their only entertainments are their own thoughts. There is nothing worse for a child than continuous introspective thinking, day after day. It leads to habitual melancholy, and this state is so thoroughly unnatural for a child that it cannot exist without enfeebling both mind and body. A boy cannot maintain health of body or mind without laughter, mer-

riment, and fun, any more than a calf or a lamb could maintain its bodily health, and grow to be a mature animal, if it were prevented from frisking and frolicking.

Indeed, not only should parents encourage play and amusement in their home, but they should mingle with their children in their sports and games. It is not unbecoming to a mother or a father to play with a child, but, on the contrary, in so doing a parent is discharging one of the duties that have been imposed upon him. This is not the task it may seem to be. There is something in the relation of parent and child that makes the parent take positive delight in that which delights the child. We all feel an interest in those things which interest the ones we love, and hence readily fall into the same line of thoughts and feelings.

Of course, in play, as in all other affairs of life, there should be selected a proper time and place. While "all work and no play makes Jack a dull boy," yet, upon the other hand, all play and no work makes Jack an idle, ignorant and disagreeable boy. There should be hours for study, there should be hours for work, and there should be hours for play. But whenever the time for play does come, the parent should show an interest in the means and purposes of the child's play. There is nothing that will give more joy to the child than to encourage him in relating the success he encountered in his day's play. Fathers should take occasion to go to

baseball games with their sons and to basket ball with their girls. The companionship between parent and child, that extends to play, is bound to extend to all other matters affecting the character development of the child.

Parents should also provide means by which children can amuse themselves. It is not at all necessary that this should involve a great expenditure of money. Simple, inexpensive toys that may be played with without fear of injury and that leave some room for the imagination are the kind most loved by little children, and should always be selected in preference to costly mechanical articles which easily break and of which the children soon grow tired. For the older children, croquet sets, skates and other means for outdoor exercise are all that is necessary; and whenever the weather will not permit outdoor enjoyment, the home should give an opportunity for amusement with music, pictures and innocent games. Under no circumstances should games or amusements be admitted to the home, by means of which a child, as it goes into the world, will be in any danger of being led into bad society or bad habits, or of leading others into them. Nor should a child be permitted to have a toy that will or may do irreparable injury to itself or to others. Sometimes fashion and society introduce amusements and fads into our homes, which ought to be prevented. Such, for instance, is the postal card fad, which leads young men to have ob-

jectionable pictures upon postal cards in their possession, and in their rooms at home, which they would blush at showing to their sister if they should be exhibited in any other form. Simply because fashionable society has set its stamp of approval upon this form of indecency, the license of indulging in this fad is not considered reprehensible. Another fad is the "Teddy Bear." It is simply disgusting to see a sweet young girl trained to so abnormal a taste as to feel enjoyment in the substitution of an ugly stuffed bear for the doll, which both instinct and inclination suggest as the natural inanimate companion of a little girl. All such fads should be discontinued in the home.

Another good means of giving home enjoyment is to encourage the children to have occasionally a number of companions come to the home and there enjoy such frolic and fun as their ages will suggest. It may cause some extra trouble to the mother and some little expense, but the child's enjoyment at being the host of its playmates and companions will more than compensate parents for the annoyance and outlay.

It would also be well if every ward had a small gymnasium. All young men have a desire for the companionship of boys of their own age. It manifests itself in the ease with which a crowd will collect on street corners or outside of the meeting house. At these gatherings they are simply wasting time, if they are not engaged in something

worse. If that tendency for association and companionship could be met in a profitable and entertaining way by the organization of ward athletic clubs much good could be accomplished and many an injury prevented. If such ward gymnasium were under proper supervision so that smoking, drinking and street corner habits would not be tolerated, many a young man might be saved from the temptations that otherwise would come to him. Besides the exercise thus afforded would not only physically develop the young, but would give to them a grace of body and a strength of mind that would stand them well in hand in after life. A gymnasium is a profitable investment for any community.

## PERSONAL CLEANLINESS.

*"Cleanliness is Next to Godliness."*

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To be clean means to be clean both in body and in mind. To be clean in body is a physical need, a hygienic necessity.

Cleanliness of body includes cleanliness of the surroundings, the clothing, the skin, the mouth, the food and the drink, and the air which we breathe. Wherever there is dirt there is disease. To be truly clean in our surroundings is a matter of painstaking detail and admits of no subterfuge. One writer says that in Holland "beyond the delightful duty of scrubbing everything which is not painted, the Dutchman and his wife find no such sanitary delight as in painting everything which cannot be scrubbed or rubbed bright." To be free from the liability to disease our surroundings must be clean. Clean clothing is another element in personal cleanliness. Without taking time to speak of the evil effects of tight clothing, of the quantity, color, material or lightness of clothing, it should be said that clothing under all circumstances should be clean. Unclean clothing is one of the most potent causes of the spread of contagious and infectious diseases.

The skin is one of the most important organs

of the body. It serves as a protective covering; it is the organ of the sense of touch; it is an excretory organ throwing off from two to three pounds of waste matter daily; it is the organ by means of which the temperature of the body is regulated; and through its pores various substances may be absorbed and taken into the body. An organ with such varied and important functions certainly needs good care. The most important thing in the care of the skin is bathing. We are in the custom of giving this advice to those who seek it, on the matter of bathing: Everyone should enjoy the tonic and exhilarating effects of the daily cool sponge bath. It means getting up ten minutes earlier each day. This daily bath assists the skin in the performance of its work, and so assists in the maintenance of health. It fortifies the system against colds and increases the general powers of resistance. It produces a feeling of tone and promotes that sense of cleanliness which helps us to be better men and women. The method of taking this daily bath is to go quickly over the whole body with a piece of turkish towel wrung out of cool water, and then briskly rub the skin till it is dry and warm. Always secure the reaction as indicated by the warmth and glow which follow vigorous rubbing. In addition to this, once or twice each week there should be taken a warm soapy bath for cleansing purposes. The most convenient time for this bath for most busy people is just before retiring for the

night. After a warm bath there is a depression of bodily functions which demands rest, and bed-time is a convenient time to take the rest.

The food we eat and the water we drink should be clean and pure. If the matter of diet were not of fundamental importance in the care which we bestow upon these God-given bodies of ours, the Lord would never have given us a Word of Wisdom embodying as it does the foundation principles of a perfect system of hygiene.

The air we breathe also should be clean and pure. We can live many days without food and some races do without clothing, but we must be supplied constantly with air, or life will cease. The air we use should be as free from impurities as it is possible to obtain. Our residences should be supplied with a constant flow of fresh, pure air day and night. We recoil with horror at the thought of second-hand clothing or second-hand furniture, and we use second-hand air every day of our lives. Our private and public buildings should be carefully ventilated. How frequently the janitor or deacon in charge of the building in which the Sunday school is held will close it up tightly immediately after Sunday school and keep the impure and second-hand air for those who come to meeting in the afternoon or evening.

The right thing to do is to throw open all the doors and windows and thoroughly change all the air in the building so that those who assemble at

a later time may have clean, pure air to breathe.

God has given us perfect bodies, and we will be held responsible for the care which we give them. If they are to be fit receptacles for the Holy Spirit, they must be clean and pure.

Cleanliness of body is not all that is needed, however, in order that we possess that characteristic which has been said to be next to Godliness. A clean mind is also necessary.

We have tried to show that in the building of a body, if we give it a clean environment, clean food, clean water, and clean air it will be a clean body; and so in building a mind, it will be a clean mind if it has a clean environment and the building materials are clean and pure. What is the material out of which we build our minds? Thoughts are the material. If they are clean and pure our minds will be likewise. It has been said that no evil or bad or unclean action was ever committed unless the same act had been performed previously in thought or imagination. A young man once asked this question: How can I control my thoughts? Every day thoughts that are unclean come to me and they are not of my bidding—they seem to come in spite of my desire; now what am I to do?" No doubt this question has presented itself to all of us at times.

The scripture which says "Resist not evil, but overcome evil with good," really contains the key to the situation. It does no good when an evil

thought comes to say, "I will not think this evil thought," but the very moment a thought is recognized as evil, concentrate the attention and thought power on a good thought. The good thought will drive out and overcome the evil. Young people should not be guilty of thinking thoughts which they would be ashamed for their fathers, mothers, and sisters to know. Young people should be trained to think clean thoughts and to be sure that they are in good company when they are alone. They should never lose sight of the fact that they are the sons and daughters of God, and as such should never permit themselves to do an act or think a thought that would be unworthy of one of such parentage.

A clean, pure body and a clean, pure mind constitute that cleanliness that is next to Godliness, and that should be the aim of every true Latter-day Saint to possess. And when we have trained ourselves in these details we shall know the real power and strength of being clean.

## ORDER AND SYSTEM.

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“I wish my parents had drilled me in a few simple habits of order,” said a prominent man recently. “Why, my success in life is seriously impaired by my lack of system. I lose my letters, I cannot keep my accounts straight, I misplace my hat or umbrella and waste precious time hunting them; in short, it is the hardest kind of work for me to keep track of myself, because my mind is taken up so much with worrisome trivialities brought on me by careless habits. I tell you I am paying dearly in time, energy and money for the privilege my parents gave me of doing largely as I pleased when I was a child. They were too easy with me.”

Rather a severe criticism, isn't it? I wonder how far we parents are going to merit the same kind of rebuke? In what measure are we failing to train our children in the few little common sense habits of system and order? Will they go from their homes drilled in doing things with plain and careful method? or shall we send them forth trained in a happy-go-lucky fashion, with no aim in life, with no method, no power to meet and master in an effective way the duties that fall to them? In how many homes is heaven's first law carefully observed?

I call to mind two homes with which in my boyhood I had close acquaintance. They stood side by side. One was refreshing in its neatness, had a well-swept yard, a carefully cultivated garden, outsheds tidy with tools in place; inside the house, too, was an air of comfort and order. The meals were regularly served, the family being always in place. But just over the fence was another picture: lot bestrewn with old wagons, scattered wood piles, tools of all sorts, tumble-down pigpens and sheds, a scanty garden, into which the cows and chickens were constantly breaking; the house, too, though not as ill-kept, was not inviting; meal time was any time, an air of confusion was evident everywhere.

What made the difference? It isn't hard to say. Both families were good-hearted, both were held in esteem in the community; both families were hard workers; to begin with, they had about equal advantages from a material standpoint, but one wasted their substance, the other husbanded it. It was lack of management, lack of system that reduced the disorderly family to poverty, while the other continued in competence.

Better bequeath to a child a set of habits of order and system than leave him a ton of gold. To be trained to put things in place when done with them, to care for his clothes, to pick up scattered articles, to be punctual and regular in his chores, to eat at meal-time, to go to bed and rise at reasonable hours, to study systematically—all these and

other habits are a fortune to the child that possesses them. They are fundamental to success in every walk in life. All education, to be effective, must begin with a thorough drill in heaven's first law. That drill must be given in the home; we cannot count greatly on the schools for it; and the process is too costly to let the child wait till the business of life demands it.

But how to train the child is the question. We realize that parents need little exhorting as to the importance of such training. It is the problem of doing the thing that worries them. Shall we suggest what seems to us the chief reasons why many parents fail to get results?

(1) There is frequently not enough union and harmony between father and mother. One may undo by foolish indulgence the work of the other.

(2) Parents are often disorderly themselves. The golden rule in teaching is: Never ask a child to do what you are unwilling to do yourself. Instead of driving children, lead them.

(3) Too much work is sometimes thrown on mother and the girls by a careless father and sons who seem to feel that it is not their business to keep house. They forget that they can save mother many a load if they will keep orderly themselves. The spirit of co-operation is the spirit that makes a happy, orderly home.

(4) Parents do not persist till the good habit is firmly planted. The father who flies into a tem-

per or whips one day and then lets the same offense go unheeded for a week will surely fail.

(5) Children learn to do by doing. The mother who scolds a child for scattering his toys and then picks them up herself will never train order in the child.

(6) We do not begin early enough in the child's life.

(7) We are overburdened with unnecessary cares—often too much furniture, too many tools, to keep in order. Some follow silly fashion in all its dictates. We need to simplify our lives and our homes in many cases.

(8) We do not join with our neighbors in managing our children. All parents have practically the same trouble. It is the mission of the Parents' Class to get us together that we may unite to solve and correct our problems.

We are just beginning to realize that the chief business of religion is not so much to get people to heaven as it is to bring heaven to earth. It is our duty as Saints so to order our lives and our homes as to make them fit dwelling places for the spirit of God. And God will not dwell where there is disorder and confusion. His temples must be and are palaces of harmony, of order, of peace; our homes should be like unto them.

## FAMILY TIES AND OBLIGATIONS.

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The words, Family—Home—Household, all express one idea. They imply a relationship existing between certain individuals, a circle or sphere separate from the mass of human beings, within which there are special duties to be performed and a special life to be lived.

The family relation, says Mr. Cammeron, lasts through life. I add, with the Latter-day Saints, through all Eternity. "The family has been instituted by God for the welfare of man. The condition in which we come into the world required it—our training for the work of life demands it—it is specially adapted to promote the great end of human existence."

Family life is that which most truly leaves its mark upon us. In the family, habits are formed which make us what we are for the rest of our life. Home influences accompany us to the very end of our journey. Let anyone ask himself what are the chief sources of his virtues, and he will feel that a large proportion of them are derived directly or indirectly from association with his fellow-creatures in the family. The training of parents, the affection and influence of mothers and fathers, brothers and sisters, powerfully and lastingly affect our in-

tellectual and moral nature. From a wise father we learn more than from all our teachers. When a celebrated artist, Benjamin West,, was asked "What made him a painter?" his reply was, "It was my mother's kiss." "I should have been an atheist," said a great American statesman, "if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers, and caused me, on my knees,, to say, "Our Father, Who art in Heaven." "The child," it has been said, 'is father of the man,' and it is in the family the child receives his first impressions for good or for evil. The world he first lives in is his home.

Family life supplies a great test of character. When Whitefield was asked whether a certain person was a Christian, he replied, "I do not know. I have never seen him at home." People are often one thing in the world and another in their own family. In the close intercourse of the home circle they exhibit themselves in their true colors. A man who is a good son or a good brother is generally bound to be a good man. If he is a source of evil in his own home, in his intercourse with the world, he will ,sooner or later, be found wanting.

Obedience is the fundamental principle of family life. Every family has a head, and that head must rule. 'Order is Heaven's first law.' Where there is no obedience there can be no order in the family. The first form of authority which is placed

before the child is that of the parent, and to the parent he has to be subject. "Children," says the apostle, "obey your parents in all things, for this is well-pleasing unto the Lord." Even for those members of the family who have grown out of the state of childhood obedience must be the rule, though in their case it is not to be, as in the case of the child, unquestioning obedience, but is to be founded on reason, affection, and gratitude. With them obedience takes the form of reverence, or, to use a more familiar word, respect. The child is bound to obey his parent without hesitation or reply; the young man who has entered into greater liberty than the child will still respect his parents' wishes and cherish reverence for their authority. This feeling on his part is termed in the Scriptures, Honour. "Honour thy father and thy mother" is one of the Ten Commandments, and can never cease to be included among moral and religious obligations. It is opposed to everything like unseemly familiarity, discourtesy of treatment, insolence in reply, or deliberate defiance. It implies respect for age and experience, and a sense of the great sacrifices a parent has made for his children's welfare. It is said that in our time the bonds of parental authority are being loosened, and that young men do not regard their parents with the deference that once was invariably shown towards them; that they do little to smooth the path of life for them when they grow old and weak, and are

more ready to cast them on the public charity than to contribute to their support. Such a state of things would be shameful if true. It would indicate a corruption of social life at the fountain-head that must lead to serious consequences. The family is the nursery both of the State and of the Church, and where the purity and well-being of family life is impaired both State and Church are sure to suffer. There should be, therefore, an earnest and prayerful endeavor upon the part of the young to cherish towards their parents that loving sense of their superiority which is implied in the word Honour. "Let them learn first," says St. Paul (I Tim. V. 4), 'to show piety at home, and to requite their parents; for that is good and acceptable before God.' There can be no more pleasing memory for a young man to have than this, that he has been a dutiful son. None more bitter than this, that he has set at defiance, or neglected, those to whom he owes so much.

Affection is the atmosphere that should pervade the household. "Without hearts," it has been truly said, "there is no home." A collection of roots, and trunk, and branches, and leaves, do not make a tree; neither do a number of people dwelling together make a home. "A certain number of animal lives that are of prescribed ages, that eat and drink together, by no means make a family. Almost as well might we say that it is the bricks of a house that make a home. There may be a home

in the forest or in the wilderness, and there may be a family with all its blessings, though half its members be in other lands or in another world. It is the gentle memories, the mutual thought, the desire to bless, the sympathies that meet when duties are apart, the fervor of the parents' prayers, the persuasion of filial love, the sister's pride and the brother's benediction, that constitute the true elements of domestic life and sanctify the dwelling." These beautiful words are true. It is love that makes home. The dweller in a distant land sends again and again his thoughts across the sea, and reverts with fond affection to the place of his birth. It may be a humble cottage, but to him it is ever dear because of the love which dwelt there and united those who dwelt there by ties that distance cannot sever. Even the prodigal in the matchless parable of our Lord, herding with the swine and eating of their husks, was led to a higher and a better life by the remembrance of his father's house. A home without love is no home, any more than a body without a soul is a man.

Consideration for those with whom we live in the family is the chief form which affection takes. Each member has to remember, not his own comforts and wants, but the comfort and wants of those with whom he dwells. His welfare as an individual he must subordinate to the welfare of the household. There are various forms which want of consideration takes, and all of them are detestable.

(a) Tyranny, where the stronger member of a family insists on the service of those weaker than himself. (b) Greed, where one demands a larger share of comfort, food, or attention than that which falls to the others. (c) Indolence, where one refuses to take his proper part in the maintenance of the family, spending his wages perhaps on his own pleasures, and yet expecting to be provided for by the labor of the rest. (d) Discourtesy, where, by his language and manners, he makes the others unhappy, and, perhaps, by his outbursts of temper, fills the whole house with sadness. (e) Obstinacy, which will have its own way, whether the way be good or not. All these forms of selfishness are violations of the true law of family life, and render that life impossible. In the family, more than in any other sphere, everyone should bear the burdens of others. Every one should seek, not his own, but another's welfare, and the weak and feeble should receive the attention of all.

Pleasantness should be the disposition which we should specially cultivate at home. If we have to encounter things that annoy and perhaps irritate us in the outer world, we should seek to leave the irritation and annoyance behind when we cross the threshold of our dwelling. Into it the roughness and bluster of the world should never be permitted to come. It should be the place of "sweetness and light" and every member must do something to make it so. It is a bad sign when a young man

never cares to spend his evenings at home—when he prefers the company of others to the society of his family, and seeks his amusement wholly beyond its circle. There is something wrong when this is the case. “I beseech you,” said one addressing youth, “not to turn home into a restaurant and a sleeping bunk, spending all your leisure somewhere else, and going home only when all other places are shut up.” A young man, it is admitted, may find his home uninviting through causes for which he is not himself to blame. Still, even then he may do much to change its character, and by his pleasant and cheerful bearing may bring into it sunshine brighter than the sunshine outside.

The highest family life is that consecrated by religion. The household where God is acknowledged, from which the members go regularly together to the house of God, within whose walls is heard the voice of prayer and praise, is the ideal family. In such a family the father daily offers up prayers at the family altar for those whom God has given him. He makes it his duty, and regards it as his privilege, to bring up his children in “the nurture and admonition of the Lord,” and by personal example and teaching to train them up as members of the household of faith. Unlike those who leave the religious instruction of their children entirely to others, he loves to teach them himself. A household pervaded by such an atmosphere is a scene of sweet and tender beauty. Such a house-

hold is well depicted by our great Scottish poet, Robert Burns, in his "Cotter's Saturday Night." There we see how beautiful family life may be in the humblest dwelling.

From scenes like these old Scotia's grandeur  
springs,  
That makes her lov'd at home, rever'd abroad.

## RESPECT FOR PARENTS.

*"Honor Thy Father and Thy Mother."*

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If a resident of Europe were suddenly transferred to an average American home, and could remain there unknown and observed for awhile, he would be very much shocked at the daily attitude of American children toward their parents. To the ordinary youth the father is only "The Old Man," whose prime duty consists in "putting up"; and the mother is a "dear old soul," who must be handled good-naturedly, but not taken seriously, because she does not understand the ways and requirements of the world of today. The young woman of the household thinks it perfectly proper to permit her mother to wash the dishes, or clean the kitchen floor, while she finishes the latest novel or thumps upon a piano in the parlor. And so far as social intercourse is concerned, American children will use language and manners toward their parents in the secrecy of the home which they would never think of indulging in toward their friends, or even casual acquaintances.

In maintaining this attitude the American young people generally have no disposition intentionally to injure the feelings of their parents, nor

are they wilfully conscious of any ill-mannered or wrongful behavior. Indeed, it is probable that in many instances the parents themselves largely contribute to this attitude, either by docile acquiescence in, or surrender to a condition of things which almost seems native to American environments.

Undoubtedly the success of our republican institutions is based upon the commendable theory of independence and equality; but in our worship of that idea, which was never intended to crush out the principle of submission to proper authority, nor deference to the views of age and wisdom, we have unconsciously become more or less idolators of the spirit which interprets independence to be the synonym of license, and equality the denial of the right of any person to determine the individual conduct of another. And as the parent in his daily outside contact with his fellow men approves of this spirit, he cannot consistently, and does not generally change its application to the family conduct within the walls of his home.

The children are so early permitted to become the equals of the parents that in the progress of their power they finally become their superiors, and instead of the will and the wisdom of the parents being the dominant factor of the family life, gradually the voice of the parents is silenced, the spirit of equality is obliterated, and home conditions changed to conform to the views of the rising

generation. Thereafter the boy and girl come and go as they will, when they will, and where they will; and if the parents, realizing their responsibility as such, attempt to interfere with this independence of action, by way of counsel, admonition or restraint, the children are apt to feel that they are harshly dealt with, that they are singled out from among their companions to be the victims of tyrannical parents, and that they are unjustly submitted to parental "sermonizing" or old-fogy ideas.

It is difficult indeed for any individual parent to stem this tide of want of respect for parental rights, wishes and views. To become permanently effective it requires the intelligent, prearranged, and united action of all, or the greater portion of parents constituting any given community. It is practically ineffective for any one parent to insist upon respect for home relations and home conduct, if the child discerns that the neighboring children are not subjected to similar control. Insistence upon observance of regular hours, of courteous language and attitude toward parents, brothers and sisters, upon attendance at religious meetings, upon remaining away from improper places of amusement, simply become so many burdens and actions of injustice and inequality to the mind of the child, who is surrounded by a community where such conduct is not generally insisted upon by the parents of their companions. After all, the youthful mind does not reason so much as it observes. And in so

far as a parent permits disrespect to enter or remain in his own family circle to that extent he is responsible for his neighbor's failure, because he forces him to accept similar family conditions, to a greater or less extent. It is too much to expect a child not to be influenced in some degree by the neighborhood ideas and environments; and united action upon the part of parents in any community is the only remedy to correct existing evils, or to reform existing tendencies.

Of course parental respect, like any other respect, demands mutuality. In other words, before one can be respected one must be respectful and worthy of respect. He who has no respect for others will infallibly secure disrespect; and he who by his actions shows that he does not respect himself, must not complain if others withhold respect from him. All virtues exacted from others should be cheerfully given to them. Goethe says, "That society is most pleasant in which the persons composing it habitually display a cheerful respect for one another."

If that be true of society at large, how great must be the pleasure of mutual respect in the home. Such respect need not be ceremonious or servile upon the one hand, nor undignified or ridiculous upon the other. Respect of children for their parents, and of parents for their children, simply means a due regard for each other's rights, and a patient and earnest considera-

tion of each other's views. Parents should be an example for youthful conduct, and a youth of proper mental and moral training will not lightly contradict one by many years his senior and by many acts his known well-wisher, but he will think twice before he says or does anything contrary to such a parent's expressed wish. Such respect in the family circle is the result of an improved civilization, of a higher dignity and better development of character, and of a better appreciation of God's command, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God has given thee." Mr. Beecher spoke truly when in one of his characteristic sermons he made the following pertinent remarks: "When boys called their fathers 'sir' and their mothers 'madam,' and when they waited to be asked before they dared to sit in the presence of their elders, men were better than they are now, when youths and even children do not scruple to treat their parents and guardians as equals, and, unless kept constantly at arm's length, are sure to indulge in unseemly familiarity. The decadence of manners is a most important distinguishing work of the age, and among the many forms of mischief which result from the demoralization going on in our social life, in consequence of the neglect of proper discipline, is to be noted an absence of respect for parents and older persons."

## LESSON 1.

### GENERAL CHILD CULTURE.

#### Aim of Lesson.

To show that a child is a bundle of possibilities sent into this life to be educated and trained into a perfect being.

#### Propositions for Discussion.

1. How does a child get its first impressions?
2. Next to life and physical needs, what does the child require most?
3. Aside from parental influences how do you account for the difference in the dispositions of children in the same family?
4. Discuss the error of applying the same kind of instruction or the same kind of rebuke or punishment to all children.
5. Discuss mothers' "Don'ts" and their effects.
6. Show how fathers sometimes imbue their children with disrespect for their mothers.
7. How can parents assist children in choosing proper companions?
8. Discuss the child's tendency to imitate. What responsibility does this throw upon parents?

#### Application of the Truths Discussed.

A proper example shall be set before my children in the home

- (1) By parents using proper language.
- (2) By father showing proper love and respect for mother, and mother for father.

(3) By proper example of physical life.

As to companions:

(1) By becoming acquainted with my children's companions.

(2) By raising my children's ideals of companionship.

As to books:

(1) By developing in my children a taste for the best in literature.

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## LESSON 2.

### COURTSHIP.

#### Aim of Lesson.

To show that the eternal relationship of matrimony should be preceded by careful and prayerful thought and consideration.

#### Propositions for Discussion.

1. Are long courtships objectionable? If so, why?

2. What can be said about the habit of spending money extravagantly upon the girl while courting her?

a. What is the duty of the girl?

b. What is the duty of the parents in this respect?

3. To what extent and how can parents take part in selecting their children's life companions?

(Consider Biblical and European customs.)

4. Is it advisable to encourage young people

to start life with moderate means? If not, give reasons. Give your own experiences.

5. Have you noted the result of mixed gatherings at our balls and parties? Give your observations.

6. Paul teaches that we are not to be "unevenly yoked together with unbelievers." Do we endorse this? Why is it, then, that so many of our young people marry persons not of our faith? Have you a remedy? State it.

### **Application of Truths Discussed.**

I will aid my children in properly understanding the sacredness of marriage and the necessity of the marriage covenant being performed in a Temple.

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## **LESSON 3.**

### **RESPONSIBILITIES OF MOTHERHOOD.**

#### **Aim of Lesson.**

To impress that motherhood is the greatest and most honorable mission entrusted to woman.  
**Propositions for Discussions.**

1. What place and what persons claim a mother's first attention and care? Why?

2. With regard to Church work in the Ward or in the Stake, where does a mother's duty begin and end?

a. Young mothers.

b. Older mothers.

3. What can a mother do to inspire active gospel love in the hearts of her children?

4. How can a mother instil into the hearts of her children a respect for authority?

- a. Parental.
- b. Ecclesiastical.
- c. Civil.

5. How can mothers learn simple rules of hygiene, simple remedies for children's diseases, and proper rules for child training?

6. Discuss a mother's duty to the community when her children have a contagious disease.

### **Application of Truths Discussed.**

What reforms can be instituted in my home to make my children's moral, mental, physical and religious welfare the first consideration? (Seek ye first to become good mothers, and all other accomplishments, advantages, and blessings shall be added unto you.)

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## **LESSON IV.**

### **BEAUTIES OF MOTHERHOOD.**

#### **Aim of Lesson.**

To impress the fact that the desire for maternity is the deepest instinct that God has implanted in the heart of imperverted woman, and that its realization is her highest joy and satisfaction.

#### **Propositions for Discussion.**

1. Does the instinct of maternity show itself in young girls? How? which will better stimulate proper development, playing with dolls or playing with "Teddy Bears?"

2. Will it stimulate a girl's desire for maternity to have her help care for her mother's babe? Illustrate.

3. Can the soul of modern woman be so far perverted that this deepest of all instincts leaves her? Or does she outwardly pretend not to have the yearnings of a Hannah? (See I Sam. 1:4-18.)

4. Can anything be done to develop this instinctive desire for honorable motherhood in the hearts of girls? If so, how? When should such training begin?

5. Are the "beauties of motherhood" dependent upon the greatest of the children given? If so, can women of modern days receive promises of the nature of those given to Elizabeth (Luke 1:13-15) and to Mary (Luke 1:28-33).

### **Application of the Truths Discussed.**

I will so train my daughters that this deep instinct may be active in their soul, that they may merit a worthy offspring, and realize the beauties of motherhood.

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## **LESSON 5.**

### **FATHERHOOD.**

#### **Aim of Lesson.**

To impress that fatherhood does not consist of name only, but also of spirit and purpose, and has responsibilities that cannot be ignored.

#### **Propositions for Discussion.**

1. What are your observations as to the conduct of fathers toward their children? What are some of the differences?

2. Are the precepts and examples of the father always reflected in the child? If not, what are the exceptions? Does the maxim "as the twig is bent so the three inclines" apply here?

3. Is it possible to develop in children of different dispositions and temperaments the good qualities latent within them by the same set of rules? If not, why? How would you proceed?

4. How far should you bear with your child before you cast him off. If you cannot make each child a model of perfection, what should be your next aim for its benefit?

5. Assuming that coercion as well as persuasion may be used by the father in the training of his children, at what period should persuasion commence and coercion cease, or do they go hand in hand?

6. Is the proverb "Spare the rod and spoil the child" true? Give your observations on the use of the rod as a means of promoting proper relationship between the child and its father.

### **Application of the Truths Discussed.**

To my children I will be a father not only in name, but also in spirit and purpose, and I will to the best of my ability make each one of my children perfect according to the measure of perfection latent within them.

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## **LESSON 6.**

### **RELIGIOUS TRAINING IN THE HOME.**

#### **Aim of Lesson.**

To show that the greatest need of every child is proper religious training.

**Propositions for Discussion.**

1. Can every family set apart a time for family worship and scripture reading? What are the obstacles, and how can they be overcome?

2. Do you have morning and evening family prayers? If so, what time do you suggest as being the most appropriate for them?

3. Do the older members of your family take turns in the family devotions, or does the head of the family do it all? If the latter, how does it affect the spiritual welfare of the child?

4. If children are diffident and do not like to take a leading part in the family devotions, can this condition be overcome? If so, how?

5. Do you believe in evening confessionals as mentioned in the essay? What are your objections?

**Applications of the Truths Discussed.**

I will have regular family worship in my home and devote a part of my time, however small, to systematic home religious training.

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**LESSON 7.****CLOTHING.****Gem Thought.**

"And again thou shalt not be proud in thine heart. Let all thy garments be plain, and thy beauty the beauty of the work of thy hands."—Doc. & Cov., Sec. 42, 40.

**Aim of Lesson.**

To show that health and comfort, rather than

fashion, should generally determine what clothing we should wear.

### Propositions for Discussion.

1. Why is it that people go into debt for clothes far beyond their means? Is it the idea "that fine feathers make fine birds"? that they want to look fine at any cost? Or does their neighbor look down upon them if poorly clad? What are your observations? What are your remedies?

2. Does the difference between a well-dressed person and a person not well dressed (especially if the person be a lady) consist in the quality of their clothes only? Do harmony and taste have anything to do with this? If so, how?

3. Can anything be done to instruct the young women of our ward in making their own dresses, hats, etc.? If so, what is your plan?

4. Is the semi-transparent waist worn by some of our young women conducive to health and modesty? If not, why? What remedies do you suggest?

5. It is stated that if you want to be healthy, "keep your head cool and your feet warm." Is this idea true? Give your experience.

6. What can be said about fashionable, high-heel, tight-fitting shoes as destroyers of health and natural beauty? What are your observations?

### Application of Truths Discussed.

I will teach my children to dress themselves in neat and comfortable clothes in accord with modest fashion and also within their means.

## LESSON 8.

## COOKING AND REGULARITY OF MEALS.

## Aim of Lesson.

. To impress the fact that our physical well-being depends largely upon our food and the manner of eating it.

## Propositions for Discussion.

1. Give your experience as to the effects of rapid eating. What are the causes? And what are the remedies?

2. What can be said about the effects of the adult habit of irregular meals and the "piecing" habit of children? Give your experience?

3. Discuss the advantages or disadvantages of the daily use of bacon, ham, sausage, and other meats, fed indiscriminately to children and partaken of by adults.

4. Are tea, coffee, postum, and other hot drinks used generally in the ward. Have you observed the effects thereof?

5. It is stated that most children are overfed. Do you think this is true? If so, what results have you noted? Describe them.

6. How can we minimize the family desire for dainties and other unwholesome food?

7. Can we unite on a method for a systematic observance of the Word of Wisdom? What is your method?

## Application of Truths Discussed.

The sign "Meals at all Hours" shall not exist in my home, and the meals in quality and in preparation shall conform to the "Word of Wisdom."

## LESSON 9.

**BEDS AND BEDROOMS.****Aim of Lesson.**

To show that beds and bedrooms should not only be comfortable and cheerful, but healthy.

**Propositions for Discussion.**

1. Should bedrooms be on the sunny or shady side of the house? Why?

2. It is claimed by some that day air is purer than night air. Is this true? If so, why?

3. What plan do you suggest for ventilating bedrooms?

a. During the day?

b. During the night?

4. What effect does it produce on a person who sleeps in a non-ventilated bedroom?

a. Physical?

b. Mental?

5. Which are the most sanitary, carpets or bare floors? Why?

6. Do you prefer wood or iron bedsteads? State your reasons.

7. Which are the most sanitary, quilts or blankets? Why?

8. Of mattresses, which are the most restful and sanitary to sleep on? (a) cotton; (b) flax; (c) wool; (d) feathers; (e) horse-hair; (f) straw; (g) shucks; (h) excelsior?

**Application of Truths Discussed.**

I will see that my own and my children's bedrooms are comfortable and healthy, that our sleep may be restful and refreshing.

## LESSON 10.

**HOME DECORATIONS AND FURNITURE.****Aim of Lesson.**

That in securing home decorations and furniture let us do so with the view of developing our child's character.

**Propositions for Discussion.**

1. What faults would you point out in over-ornamented houses and costly furniture for the home?

2. What is likely to be the effect upon the occupants of a too severely plain home and furniture?

3. Suggest ways of making home attractive with little cost.

a. In pictures and furnishings.

b. In lasting qualities.

4. What objectionable things have you noticed in pictures, calendars, post cards, and photographs in homes?

5. Is it proper under any circumstances to go beyond our means in building and furnishing homes? Why?

**Application of Truths Discussed.**

My home shall be furnished and decorated within my means, for the enjoyment of my family and with the idea of developing character in my children.

## LESSON 11.

**SURROUNDINGS OF THE HOME.****Aim of Lesson.**

To show that the moral development of a child will be promoted by sanitary and attractive home surroundings.

**Propositions for Discussion.**

1. Suggest some inexpensive ways by which front yards of the home can be made attractive and back yards sanitary.

2. To what extent can our children assist us in beautifying our home surroundings? How and when can their spare time be utilized?

3. How far are we justified in interfering with the unsanitary conditions of our neighbors' yards?

4. Can you suggest a community plan whereby the front and back yards of the public places in your ward can be made sanitary and attractive? If so, state the plan.

**Application of the Truths Discussed.**

My child should love its home. To do so, it must help me make it attractive. I will also do my part to make the public places of our ward sanitary and attractive.

---

LESSON 12.**MUSIC IN THE HOME.****Aim of Lesson.**

To show how greatly music adds to the attractiveness and happiness of the home.

**Propositions for Discussion.**

1. Do you sing or play some musical instrument? If not, why?

2. Have your children a desire for music, vocal or instrumental? What are you doing to satisfy their ambition in this direction?

3. What can be said of music in the home?

a. As a dispeller of domestic clouds?

b. As a healer of wounded feelings?

c. As a solace to the distressed and downhearted?

4. It is said that "The song of the righteous is a prayer unto God." Do you believe this? If so, do you sing around the family altar with your children? State the effects.

5. What can you and your children do toward making the ward choir a success? Give the class an idea of your anticipations in this regard.

**Application of the Truths Discussed.**

What means can I use to introduce music in my home? What can I do to assist the ward choir?

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**LESSON 13.****LITERATURE AND READING IN THE HOME.****Aim of Lesson.**

To demonstrate that a child's mind and soul cannot be fully developed without diversified reading.

**Propositions for Discussion.**

1. Suggest how we can get good books into our homes to form a library.

Note.—A library is a collection of books. It does not necessarily require a special room, or even a book case. Shelves on the wall, and an orderly system of putting all books back in their place after being used, is all that is necessary till other and better arrangements can be made.

2. How do you know what your children are reading? Do you select the books or does some one act as proxy for you?

3. What can be said about the effect on a child's mind of its reading good or bad literature?

4. Do we indulge in family reading in our homes? State its effects.

5. Will the same style of book suit each child in your family? If not, what means do you adopt of making proper selections?

### **Application of the Truths Discussed.**

I will read to and with my children at home, and furnish them good books to read also.

Query.—Is it practicable to establish a circulating library in this ward? If so, how can it be conducted? Perhaps a committee could be appointed to report on this.

Suggestion.—Would it not be advantageous to have some suitable person give one or two lectures in the ward on "Books, what to read, how to read, and when to read?" If so, let the class supervisors see that this is done.

## LESSON 14.

## EVENINGS AT HOME.

## Aim of Lesson.

To impress that eventide should be the hour for entertainment and profitable family gathering.

## Propositions for Discussion.

1. Have you been successful in keeping your children at home evenings? What means have you employed to do so?

2. Do you believe in setting aside a given evening in the week for family gathering?

3. What is the nature of your weekly family gathering? Do you have music, readings, conversations, games, etc., or do you spend the evening in an aimless manner?

4. Do you believe in having a certain hour for retiring, uniform to the whole family? If so, do you enforce its observance?

## Application of Truths Discussed.

I will so arrange my home and business affairs that my children shall have my society as far as possible in the evening.

---

LESSON 15.

## SUNDAY AT HOME.

Reference, Doc. & Cov., Sec. 59: 7-16.

## Aim of Lesson.

To impress that the observance of the Sabbath is a command to the home as much as to the Church.

**Propositions for Discussion.**

1. What methods have you most successfully employed in making Sundays at home attractive and instructive?

2. Do your children go to Sunday school and ward sacrament meetings? If not, why?

3. Where are your children, and what do they do when they do not go with you to meeting?

4. What measures can we take in this ward to stop Sunday amusements?

a. Theatres?

b. Baseball and football?

c. Going to resorts and the canyons?

d. Fishing and hunting?

5. Do you make of Sunday a day of cooking and feasting, and therefore a day of hard work?

**Applications of the Truths Discussed.**

1. Cooking on Sunday shall be abolished in my home.

2. As for me and my house, we will honor the Sabbath day and keep it holy.

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**LESSON 16.****CHEERFULNESS IN THE HOME.****Aim of Lesson.**

To show that a home without cheerfulness is not usually a happy home.

**Propositions for Discussion.**

1. Are parties at home, both for children and young people, desirable? State your reasons.

2. Is cheerfulness an inherited or an acquired trait of character? If the latter, how can it be acquired?

3. Can cheerfulness exist in hearts surrounded by poverty and adversity? How?

4. By what methods can we best encourage cheerfulness in our home? Give your suggestions.

### **Applications of the Truths Discussed.**

To the utmost of my ability I will carry the sunshine of cheerfulness into my home.

---

## **LESSON 17.**

### **POLITENESS AND COURTESY.**

#### **Aim of Lesson.**

To show that a true gentleman and a true lady are always polite and courteous.

#### **Propositions for Discussion.**

1. Is true politeness inherited? If not, can it be acquired? If so, how?

2. Do you train your children to be polite and courteous? If so, what methods do you use?

3. Do you resent impolite conduct in your child towards yourself and toward his brothers and sisters? If so, what means do you use to show your disapproval? And how do you correct the evil?

4. Some favor the idea of framing a set of rules on courtesy and of having the children read them aloud to the family from time to time. Have you tried this? State results.

5. Have you ever noticed impolite conduct at ward meetings, ward dances and sociables, or

ward theatricals? If so, describe them. What remedies do you suggest?

### **Applications of the Truths Discussed.**

I will be polite myself both at home and at other places, and thus influence my family and associates by my example. I will also aid the ward authorities in maintaining courteous conduct in public places.

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## **LESSON 18.**

### **LATE HOURS.**

#### **Aim of Lesson.**

To show that the keeping of late hours is productive of physical and moral degeneracy.

#### **Propositions for Discussion.**

1. Is the maxim "Early to bed, early to rise, makes us healthy," etc., true? If so, what are the physical effects of going to bed late and rising late? Describe them.

2. Is it profitable and healthy to burn the "midnight oil"?

a. For studies?

b. For social function? If not, why?

3. What is the reason that dances commence at 9:30 p. m. and continue to 1 or 2 a. m.? Are the effects beneficial? If not, what are the remedies? Would not 7 p. m. for commencing and 11 p. m. for dismissing be better?

4. If "use is second nature," is not the habit of permitting our young children to play on the street after dark, responsible in a measure for our older children keeping late hours? What are your observations?

5. Is it true that "men love darkness rather than light because their deeds are evil"? Then why is it that so many of our parents permit their daughters to go buggy riding with men at all hours of the night? Can the practice be stopped by united effort?

6. Can anything be done in the ward to have our young people at home at night at a reasonable and uniform hour? If so, what?

7. Do you favor a strict enforcement of the "curfew"? If not, why?

### **Application of the Truths Discussed.**

I will teach my children to retire early and arise early that they may have physical health. I will also impress upon them that sin works in darkness, while virtue is the sister of light.

---

## **LESSON 19.**

### **PARENTAL PUNISHMENTS OF CHILDREN.**

#### **Aim of Lesson.**

To show that corporal punishment is an evil which can only have necessity as an excuse for its use.

#### **Propositions for Discussion.**

1. What will be the general effect if one parent always administers the severe punishments?

2. Do you believe physical punishment should be inflicted by the father only?

3. Do you believe a child should be punished at the time the offense is committed or detected? How would age affect the question?

4. Should a parent while yet in the heat of anger punish a child? Give reasons.

5. What can be said about the habit of locking small children in dark cellars and closets as a means of punishment?

6. What will be the result of continually scolding and threatening a child?

### **Applications of the Truths Discussed.**

No child of mine shall suffer from the mere outburst of my anger, or from my omission to teach it its duty. The scolding and threatening habit shall not characterize my home.

---

## **LESSON 20.**

### **PARENTAL REWARDS TO CHILDREN.**

#### **Aim of Lesson.**

To impress that promising or giving rewards to children is generally a dangerous expediency.

#### **Propositions for Discussion.**

1. Is it practicable to stimulate children to the performance of daily duties without some kind of material reward? State your reasons.

2. Do you believe in rewarding children for unusual effort?

a. At school?

b. At home?

3. What are your views about withholding material rewards altogether? How would this affect the child?

4. What would be the effect of promising rewards and then withholding them?

a. On the child?

b. On the parent?

5. If punishments are the result of transgressing and rewards the result of well-doing, what methods would you adopt to compensate your child for his absolute devotion to you?

### **Applications of the Truths Discussed.**

How can I minimize the promises and threats so frequently made by me to my children, and how can I teach them to obey me as an enjoyable duty and not with the hope of material reward?

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## **LESSON 21.**

### **PATRIOTISM IN THE HOME.**

#### **Aim of Lesson:**

To show that he is the best man and the best citizen who devotes his life to the service of God and to the building up of his country. Such service conscientiously performed will encompass all possible relationships.

#### **Propositions for Discussion:**

1. Is the use of explosives on national holidays educative or productive of patriotism? If not what would you suggest?

2. What use may be made in the home of the national flag and of the best patriotic pictures in developing patriotism?

3. Recite all the verses of the leading national hymns, "My Country" and "The Star Spangled Banner" and discuss their sentiments. (If you do not know them now memorize them for next Sunday.)

4. In what other ways may a man serve his country patriotically, besides enlisting in the army? Illustrate and show examples of that kind of service and patriotism.

5. What lessons of patriotism may we teach our children from the lives of the Utah Pioneers?

**Application of the Truths Discussed:**

I will teach my children the life histories of the peace-heroes and war-heroes of our country and State.

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## LESSON 22.

### PROPER ASSISTANCE FOR THE WEAK AND ERRING.

#### Aim of Lesson.

To impress the fact that every weak and erring soul needs our help.

#### Gem Thought.

"They that be whole need not a physician, but they that are sick."

#### Propositions for Discussion.

1. Explain Dr. Karl G. Maeser's paradox, "Treat all your children alike by treating each one differently."

2. Can all weak and erring children be helped by the same treatment? Why not?

3. Have you ever tried the experiment of asking some one else to help your child in overcoming error? If so, what was the result?

4. What are the most common errors committed in treating the wayward ones?

5. What can be said about the efficacy of faith and prayer as a help to us in controlling our children?

### **Applications of the Truths Discussed.**

Prayerfully and faithfully I will seek to help my weak and erring children.

---

## **LESSON 23.**

### **PERSONAL RESPONSIBILITY.**

#### **Aim of Lesson.**

To show that personal responsibility develops character and leadership in the child.

#### **Propositions for Discussion.**

1. Will the character of a child develop according as he assumes responsibility or as it is placed upon him? Why?

2. What responsibilities would you suggest placing upon a child as a means of character building?

- a. Religious.
- b. Domestic.
- c. Financial.
- d. Commercial.

3. How can the aspirations of a child be cultivated so that his character will grow by success and does not become disturbed by failure? State your methods.

4. At what age should children commence to provide their own clothing and personal expenses, as a means of developing self-reliance in them? What are your views?

5. Are children born leaders, or can leadership be acquired? What are your observations?

### **Applications of the Truths Discussed.**

I will so direct my child's aspirations and energies that through consecutive success his character will develop and his self-reliance be assured.

---

## **LESSON 24.**

### **WORK AT HOME.**

#### **Aim of Lesson.**

To show that each child in the family should take part in the work of the home, not only as a duty, but also as a means of instruction.

#### **Propositions for Discussion.**

1. Can "Domestic Science" be taught in the home? If so, how? What are your plans?

2. What are the effects of young people having no home duties assigned them?

a. On the child?

b. On the parent?

3. Should a child be required to do housework before it can do it well? At what age should it commence to learn? Give your views.

4. Have you tried the experiment of paying children for performing housework? Have the results been beneficial or otherwise?

5. What home duties if any can a child perform during its school life, without overtaxing its faculties?

6. Is it because one is called work and the other play that a boy prefers swinging an Indian

club rather than an ax? Is this feeling common in children? If so, can you change it? What do you suggest?

### **Applications of the Truths Discussed.**

I will teach my children that work is honorable, and also train them in home affairs so that they may be fitted for future usefulness.

---

## **LESSON 25.**

### **WORK AWAY FROM HOME.**

#### **Aim of Lesson.**

To show that while all children should be encouraged to work, the moral atmosphere surrounding them while at work is of more importance than the mere earning of money.

#### **Propositions for Discussion.**

1. What are the reasons for so many of our young people leaving home to seek employment? Is it for a change? Is it for money? For excitement? To travel? Is home unattractive? Give other reasons.

2. Do you approve of permitting young women to go to cities to work? Is it not possible to find them employment in their home towns? If not, why?

3. When our girls go away from home to work, are we careful to know where they go and what they do? Are we also careful of our boys? If not, why?

4. Why is it so many of our young men want to enter the professions, instead of staying on the farm or learning a trade? Is this tendency bene-

ficial to the community? If not, what remedies can be applied?

5. To what extent should parents use their influence in choosing the vocations of their children? And how?

6. What are the reasons for the growing tendency among our young people to desire a rich start in life, or not start at all? Is working away from home responsible for this? Give other reasons.

### **Applications of the Truths Discussed.**

I will try and find work for my children at home and thus keep them around me. Should my children have to work away from home, I will see that their moral surroundings are pure.

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## LESSON 26.

### **PLAY.**

#### **Aim of Lesson.**

To show that play is a human necessity and if properly directed, aids in character development.

#### **Propositions for Discussion.**

1. What can be said in favor of, and what against, having children's parties at home?

2. What games do you suggest for home amusement? Do you look upon checkers, chess, etc., as being harmful? Why?

3. What amusements can the young people of the ward have outside of dancing and theatres? Do they need others?

4. Is it practicable to establish in our ward public play grounds for summer and a gymnasium for winter use? If not, why?

5. Do you look with favor upon the so-called fun of "Hallowe'en Night"? How can its rowdy-

ism be stopped? What remedies have you to suggest?

6. Is it possible to make agreement with the young people of this community to spend a half holiday during the week and to keep the Sabbath holy?

### **Applications of the Truths Discussed.**

1. Realizing that amusement is a human necessity, I will supply my children with suitable home amusement.

2. I will do my part to give to the young people of the ward proper amusement and a proper time for it.

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## **LESSON 27.**

### **PERSONAL CLEANLINESS.**

#### **Aim of Lesson.**

To show that health of body and mind are dependent upon physical cleanliness and purity of thought.

#### **Propositions for Discussion.**

1. What are the functions of the skin and how may it be kept in a good condition to perform those functions?

2. What evils usually accompany poor or decayed teeth? How may the teeth be preserved?

3. Are frequent bathing and proper care of the teeth social as well as personal duties? Why? How can we train our children in these habits?

4. How may habits of impurity of thought be avoided? How overcome if established?

5. Is there any connection between uncleanness of body and uncleanness of mind? What are your observations?

**Applications of the Truths Discussed.**

I will improve my home with a view to personal cleanliness and surround my children with spiritual influences conducive to that end.

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**LELSON 28.****ORDER AND SYSTEM.****Aim of Lesson.**

To show that order and system promotes prosperity, peace and happiness through life.

**Propositions for Discussion.**

1. To what extent are parents responsible for unity and unsystematic habits in their children?

(a) As to example?

(b) As to requirements made of children?

2. What effect does neatness and order in dress and appearance have on an individual?

3. How do order and system economize effort and increase one's capacity for work?

4. Is it advisable to apportion the duties of the household among its inmates. If so, to what extent and why?

5. Should definite times be appointed for various duties and pleasures?

**Application.**

1. We will direct our small children in the care of their playthings and insist that they be kept in order.

2. As fathers and brothers, we will contribute toward the orderly management of the home.

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**LESSON 29.****FAMILY TIES AND OBLIGATIONS.****Aim of Lesson:**

To impress the truth that the family is of Divine origin and eternal duration, and that the child

should there be trained in the most fundamental human relations.

### Propositions for Discussion:

1. What do you consider the most fundamental principle of family relationship? How can this principle be instilled in the hearts of children in the home?

2. How can each parent strengthen the children's love, respect, and confidence for the other? For their brothers and sisters?

3. Obedience, the proper submission to a superior will, is one of the first lessons the child should be taught. For this teaching the family is primarily responsible. How may the family most effectually bear this responsibility? How adapt this training to the various stages of the child's growth?

4. How may the family so strengthen its ties that it will draw the children to the home in all their stages of growth?

5. How may family obligations be made pleasurable to all concerned old and young? Illustrate?

6. How may the child's home training in "Family Ties and Obligations" be broadened and extended to the larger community in which the child lives with his advancing years?

### Application of the Truths Discussed.

I will endeavor to develop the principle of love in my family and make that the ruling power in my home.

---

## LESSON 30.

### RESPECT FOR PARENTS.

#### Aim of Lesson.

To show that the tendency among our young people is to dishonor parental authority, and if

checked, it must be by the united effort of the people of the ward.

### **Propositions for Discussion.**

1. Is there any difference in the conduct of children toward their parents now as compared with fifty years ago? If so, let the elderly parents of the class point out the contrast.

2. Where should the equality of parent and child commence and end?

a. Domestic?

b. Social?

3. It is said "Familiarity breeds contempt." Is this true? If so, does this account in part for the actions of some children toward their parents? State your observations.

4. To what influences do you attribute the custom of grown-up children calling their mother "the old lady," or "the old girl," and their father "the old gent," or "the old man"? Has the influence of associates anything to do with this?

5. When parental authority is disregarded by the child, through the negligence of the parent, can it be wholly re-established, if at all? What are your observations?

6. If the injunction, "Honor thy father and thy mother" is not so sacredly observed as formerly, can you suggest a plan for united effort in the ward to bring about a reformation? What can be Sunday Schools, Primaries, Religion Classes, Mutual Improvement Associations and Relief Societies do in this matter?

### **Applications of the Truths Discussed.**

I will so deport myself before my children that my parental authority shall not become impaired. I will also sustain any united effort to impress upon our children "Honor thy father and thy mother."



# PARENT and CHILD







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